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National Obligations in Home Missions.

BY MRS. JOHN McD. HERVEY, PROVIDENCE R. I.

ALL true Americans will look this subject squarely in the face and ask: Have I any obligation as an American? With an obligation a debt is implied. Do we as Americans realize the inheritance which is ours? An inheritance purchased through hardship and sacrifice, that among the nations of the earth today America stands as the highest type of modern civilization. Our free political constitution, a high social morality, the general well-being of the masses as compared with European nations, our national patriotism and hopeful outlook, our free educational system and above all, our religious freedom in worship—all these have been given to us as a national legacy.

What are we doing to preserve, maintain and perpetuate these sacred rights?

Are they in danger of becoming weakened?

Are they being assailed?

These are questions which we must candidly and honestly consider.

Our nation is a nation of homes and of home-loving people and when we look upon this great country, blessed of God, as our home country and that we must guard it as we would our homes, that all coming to us from other countries must be brought by some means to estimate these privileges as we do, then truly will "Home Missions" have a different meaning for us.

Let us look at some of the influences that threaten our national life.

Perhaps the strongest of these is the coming of the immigrant.

A generation ago the immigrant was welcomed and the type of that time has entered prominently into our national development. They came largely from Germany, Norway and Sweden and the British Isles and among the strongest, most loyal citizens of today are the children of these sturdy fathers and mothers.

But the immigrants of to-day are of a different class of people. They are mostly Italians, Hebrews, Hungarians, Slavs, Greeks and Syrians.

Since 1880 Thirteen Million Foreigners Have Come to Our Shores.

At present they are coming at the rate of one million a year. They are attracted by the freedom of our country and its institutions and the material prosperity of the people. Such multitudes as these coming every year have an influence in the life of the nation. They bring with

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THE INCOMING MILLIONS.

them a lower standard of life, "continental ideas of the Sabbath, the nihilist's ideas of government, the communist's ideas of property, the pagan's ideas of religion—all these mingle in our air with the ideas that shaped the men at Plymouth Rock and Valley Forge"

Politically the influence is great because they are used by unscrupulous politicans, votes being bought and naturalization illegally procured.

The evil of Romanism is slowly but surely gaining a stronghold in our national life and is one of the hardest problems to meet with in our home-mission work.

With some of the foreign elements coming to us they are tired of Roman despotism at home and are glad to throw off the bans in a new country of religious freedom and so it is that a great many Italians make splendid Protestant churchmen and good United Presbyterians. But in other cases the Roman church holds her own and we tremble for the future of our nation when we know that in Illinois the foreign element out-numbers the native in voting power and so, through the influence of the p r i e s t s, compulsory education has been voted down and parochial schools established, which is at once a menace to our public school system. Are we not filled with horror to know that in Pennsylvania, p a r o c h i a l schools are conducted where the English language is not taught?

In Rhode Island over 50 per cent of the population is Romanist and too well do we see the effects of such conditions. The public schools are almost entirely in the hands of teachers of that faith.

While we have been looking westward to the great opportunities of the golden country beyond the Mississippi and establishing our mission fields there to provide church homes for our migrating citizens, our eastern country, the dear old New England of former days, has passed into the hands of the foreign element and is now almost a foreign country.

THE SIN OF INTEMPERANCE is as a blot on our national character and when we, as a nation, realize its enormity and its attendant evils, then will we realize some of our obligation in respect to it.

It is the enemy of the home missionary everywhere. The South is beginning to awaken to its evil and with a strong hand beginning to wipe it out.

THE MORMON PROBLEM is one which should not be overlooked in our national enemies. Its system is entirely foreign to true Americanism and should be fought as we would fight an evil seeking to invade our homes.

We cannot close our eyes to the needs of the white people of the Southern Highlands. They are real Americans but Americans in need; in need of education and the church. Nor must we forget the negro whose story has played such an important part in our nation's history and whose freedom was purchased at such an awful price. Illiteracy and poverty are the menaces to our nation among the Freedmen and also among the Mountaineers of the South, a poverty which means whole families living in one-roomed cabins, thereby destroying the sanctity of the home.

It is in such conditions as these and the herding of families in the slums of our northern large cities that awaken within us a thought that if it be true that a nation rises no higher than the homes of the nation, then something must be done and done speedily to overcome these great evils.

In the Face of these Facts What are Our Responsibilities?

Education has a large share in the solution of these problems, but education of the strictly book-learning kind is insufficient. President Roosevelt, in a recent address before the Religious Educational Association said: "It is eminently right that we should be proud of our national prosperity, proud of our practical system of education, but something more must be added; the children must be trained in the elementary branches of righteousness to come naturally to abhor that which is evil or the nation will go down and we can never see our democracy take the place that it must among the nations of the earth."

How true this is among such children as those which crowd the schools of our eastern cities.

Of one school in particular which will serve as but one illustration: we noted in a recent graduation class of forty-eight pupils, scarcely more than two or three of whom could be termed strictly American. Yet the Principal recited with them the twenty-third Psalm in their exercises. He for one is striving to inculcate in these foreign natures a love for God and Country, and the flag salute is the regular order of the day. They are being taught to say with significant meaning: "My country, 'tis of thee."

We can hardly say much here, much as it needs saying, that our politics form a strong link in the chain of our national responsibility, but it is the duty of every American who prides himself on the national well-being of our country to see that his individual share is done for cleaner, more wholesome political life.

Much as can be done through education and politics to promote and maintain a high character of national life, it must remain for the Christians of America to assume the largest responsibility. The largest responsibility because the greatest opportunity of the age for home mission work, has been brought to our very doors.

If we accept the coming of these foreign millions as providential and not accidental, then we must accept the opportunity as from God and our obligation is to Him.

"The greatness of the opportunity is the measure of the obligation."

The work is too great for our Church Boards. They are already heavily burdened with debt and amidst unprecedented opportunities must see the work already begun, suffer for lack of means.

Philanthropists must come to the aid of the church. It has been suggested that in New York City alone a million a year should be raised and expended for

the next ten years for city foreign evangelization.

"We Must Save Them to Save Ourselves."

Surely if ever a selfish motive were justifiable in mission work it would be that, to preserve our high standard of civilization, these millions must be Americanized and Christianized.

THERE IS A CALL for generous giving, with a patriotic enthusiasm, a belief in this God-given opportunity for rapid, onward movement in HOME MISSIONS.

THERE IS A CALL for consecrated young men and women to do foreign missionary work at home in our city missions, to preach the "gospel of thrift, brain and cleanliness" together with the gospel of grace.

THERE IS A CALL for men and women everywhere to follow closely the Master, to do His will more fully, who hear Him say, "Freely ye have received, freely give."

"Lift up your eyes and look on the (Home) fields for they are white already to harvest."

New Developments in Home Missions.

By Mrs. George I. Gordon, Oklahoma City.

OKLAHOMA.

"A land where Heaven's blessings flow
And harvest stores abound;
Yet less than two decades ago,
The Redman's hunting ground.
An Empire wrought by willing hands;
They built—not sparing self—
From wasted stretch of desert lands,
This grand, new Commonwealth."

THERE was a time when men came to Oklahoma only to make money and for adventure. Now, they come to make homes, enjoy the mild climate, and live in a prohibition state.

It is safe to say that recently all eyes have been turned to the new state and are still watching the developing of this progressive people with their advanced ideas and western energy, laws to be made, institutions to be founded, offices to be created and filled.

With the staking of claims, eighteen years ago, came most of the other denominations; but we entered the field only six or seven years ago. There is also an unsettled and restless spirit to be found in every thing yet and the church life is affected by this to a great extent; but for the time, money, and the few workers the Lord has blessed our Church here in the Southwest.

The readers of the Missionary Magazine will be interested in a glimpse of the work being done by the women of this Presbyterial.

Mrs. H. B. Turner of Boynton writes of their first and second Thank-Offerings.

"Our women all take an interest in our Missionary Society, and all but two are members. We have no reason to be discouraged. When our first Thank-offering was held we did not have even an organization. Not a United Presbyterian here except one young man and our own family. I went to the children in the Sabbath School and asked if they would speak for us. They did, and that brought their mothers and in one case the father. We took the morning hour and the pastor made a short address. Our offering was seven dollars. This year we also took the morning hour, used the Thank-offering service and a few spoke. But what a contrast! An organized church and a willing band of women. The Thank-offering lacked but a few cents of twenty-five dollars."

Tulsa bids fair to rival Oklahoma

City in its wonderful growth. Mrs. I. C. Rankin writes, "Our new field is Tulsa, magical oil city of fifteen thousand. In this section of the city with two thousand people there is but one church. We are holding our Sabbath School and services in a store room. Our Sabbath School organized with thirty and is growing. Our work is so interesting and encouraging I could write pages on it. People from everywhere are here, and in all my canvassing I have met but one refusal to accept the invitation to Sabbath School and Church. If we could only build our church at once, what a help it would be. There are towns within hailing distance of Tulsa, churchless. Shall we be denied help and helpers? No, 'FORWARD' is our watchword.

Guthrie, seat of the state capital, was entered six years ago. For six months the missionary's family were the only people of our denomination. The next six months, Sabbath School and other church services were held in their home. Now a congregation worships in the comfortable and convenient Sabbath School Memorial Chapel."

Mrs. Lena Benson gives this picture of the W. M. S. work: "The most encouraging part is the regular attendance, great interest in the Mission Study as well as the sewing, and the willingness to prepare their part in the program, although to many it is new work. One member lives out nine miles; others five and six, and they always make a special effort to attend. If we meet in the country we make it an all-day meeting and do some kind of sewing, which is so cheerfully done by every member, such as piecing quilts, knotting comforts, or just plain sewing for some one. These quilts and comforts are then donated to some charitable institution. This gives all an opportunity to be doing something all the time, as not all can take a special part in the program every month.

For lunch at these all-day meetings a menu is prepared by the one at whose home we meet and each one is asked to bring one thing, which saves much time and work for all.

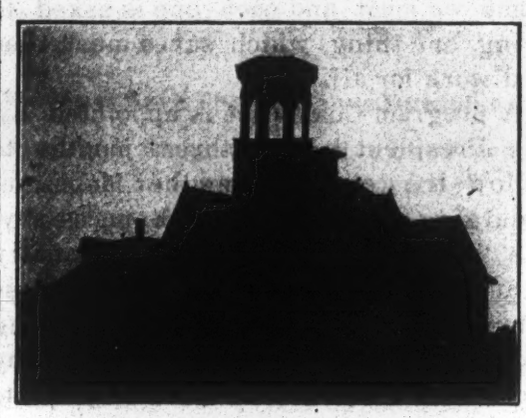
A program Committee is appointed by the President every three months to follow the outlines in the Magazine, enlarging when they think necessary. We have several who are personally acquainted with missionaries and these often read us letters from them, bringing them and their work closer home. The President also appoints one member to report any special church news-items, which they have read at every meeting, as some do not take the church paper.

At one of our meetings not long ago, besides the program, each member was requested to bring a practical suggestion as to how we might make our meetings more helpful and instructive. These were read and have been tried and used in our meeting since. These are a few of the practical things we do and our work is very encouraging."

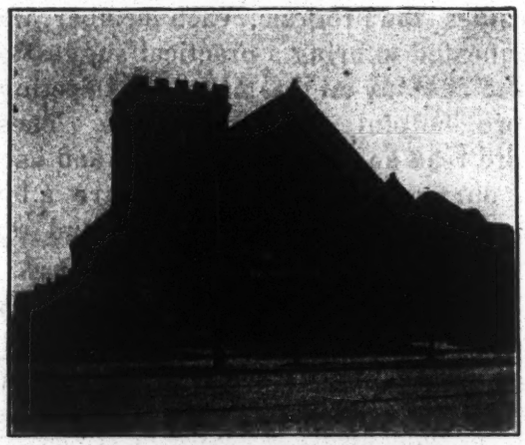
Oklahoma City is the metropolis of the state. Our congregation, although only four years old, is well organized and works in systematic ways. The President of the W. M. S., Mrs. J. J. Thomson, writes of the women's work: "We have the Aid Society to which all the women of the congregation belong and it does the local work. The majority of the women also belong to the Missionary Society, and are interested in all branches of Mission work. We give time and thought to our Mission Study. One member is appointed to have charge of it for the year. We find the Magazine a great help.

During this year we have made our first President a Life member of the Women's Association. Our Juniors help support a girl in India, besides their "Special Work" and annually send a Christmas box to a needy field in which they are personally interested.

Our Thank-offering was especially enjoyable this year. We had the morning hour and used the prepared responsive reading, the Juniors also taking part



United Presbyterian Church, Boynton, Oklahoma.



United Presbyterian Church, Oklahoma City.

United Presbyterion Church, Blair, Oklahoma.

with theirs, after which Mrs. I. C. Rankin of Tusla gave a most interesting address.

Our women have done good work but are striving to do better. Our watch word for the year is 'Study to show thyself approved, a workman that needeth not to be ashamed.'"

From Altus, Mrs. Millen writes encouragingly just before leaving: "There are many discouragements in every thing that one undertakes in this new country, and especially in church work where there is such a feeling of unrest, but we have many encouragements: new members and a promise of others uniting with us. Our Sabbath School is very encouraging and our W. M. S. has been doing good work in raising money to help supply the needs of our little church. We have a piano, electric lights and are out of debt."

From Blair comes this cheery note from Mrs. Hayes. "We do feel that God has wonderfully blessed us. In less than a year our Society has doubled in membership; our meetings are regular and fully attended and much interest is manifested in the work. All our women are members of our society except one. We have been successful in raising money for every purpose as planned by our society. The sweet spirit of love prevails in our little band. We have undertaken greater work for this year. Surely we have a great Home Mission work before us in this great South-west; the door is wide open to us among teachable, willing-hearted, noble band of women.

Hobart, a city of eight thousand, is an important center and at one time had a promising Mission station. Sabbath School, W. M. S., and Prayer-meeting have been kept up until recently. Faithful workers still live there, patiently awaiting the leader and the building promised by the Boards."

Last, but not least, comes Roosevelt, one of our oldest congregations in the Presbytery. Mrs. McKnight writes: "'Discouragement' is a word we seldom

permit ourselves to think, much less speak aloud. It has no place in the vocabulary of the frontier missionary, on the principle that if you give it an inch it will demand an ell or all.

As to encouragements I would like to enlarge upon them. Where else can you find a society where every lady member of the church is a member of the Missionary Society? And what other society meets every Friday, holding that day sacred to the doing with our might what our hands find to do for the Master as did Dorcas? It is well known that it is unsafe to visit a United Presbyterian on that day if one wishes to find the lady of the house at home.

From its very beginning when the men called it the "Consolation Society" it has been a blessing to our Church and community."

Thus you will see the money appropriated by the Church has been wisely spent.

What will be the result if our Church could see and embrace its opportunity in this great South-west, one of the connecting links between the Church south, and the Church north?

A Glimpse of Home Mission Life in Wyoming.

By Mrs. Ruth Buchanan Giffen.

WE came to Torrington in September 1906. The day we arrived was hot—the wind from the plains was scorching and with scarcely a tree in sight; the town was anything but inviting We had been told that Torrington was the *worst* town in Wyoming and I was quite ready to accept it. It was such a tiny place—no pretty houses, only "shacks" and shops, and three great glaring saloon signs gave evidence that the town had won its reputation justly. The citizens of the town evidently expected all others to do as they had done—come and build their own houses and live as best they could in the meantime. At any rate we were unable to find any place to live except in the rear end of the Bank building where we secured two tiny rooms. Here we lived for eight months.

The parsonage was supposed to be ready for us by January, but owing to the fact that it was not begun until April, we were kept in our close quarters until the last of May. At that time we were obliged to give up our rooms and since there was no other house in town for rent, and the parsonage was barely sided in, it was somewhat of a question as to where we would live. It was solved finally by using a tent for sleeping purposes, the basement of the parsonage for a kitchen and dining room and the Sabbath School room of the Church for a sitting room. It was the last of July before the house was sufficiently completed for us to move out of the cellar.

After living for two months in the midst of shavings, sawdust and plaster, we felt a mighty relief when we cleared out and cleaned up the house.

While we lived in the Bank building we had ample opportunity for seeing the dreadful effects of the saloon business. Looking out from one front window, all we could see was the side of the hotel and the front door of one of the saloons. For the first four months I am sure I never looked out without seeing some one on the saloon steps and more often than not, there were ten or twelve poor fellows, standing, sitting, falling or lying around the door. It was most pitiful to see old men lying out in the street or across the path, more dead than alive—utterly oblivous to all about them, not even resenting a passing dog that stopped to lick their faces.

On Mondays especially, the streets

were always filled, for the men would come in from the ditch camps by the wagon load on Sabbath and spend the day and night drinking and gambling, and by Monday morning they were penniless and of course were kicked out into the street by the men who had taken all their money and made brutes of them. On Christmas day there were at least fifty of these "hoboes" in town. They had come in for a "celebration" and for several days afterwards they had to be hauled out of town like so many animals. The drinking was by no means all the wickedness carried on in the saloons. Every temptation possible is there. The gambling is terrible. After the men have been drugged they are easy victims for the saloon keepers, who get their money either in a game of cards or by taking it from their pockets.

The town was too small for incorporation, so we were at the mercy of the County Commissioners, who had no objection to this kind of business so long as the saloon keepers paid their license. Just recently the town has been incorporated, but the saloon element won in the town election, so we must be patient yet awhile. The "hobo" element has passed on down the country with the ditch camps, but we still have many people left who favor the saloons.

There could not be found a more needy field for real missionary work. There was a Congregational Church erected here about six or seven years ago, but when our mission was started there were no regular services being held—and no real work being done. When our little church was dedicated, October 7, 1906, there was an organization of eighteen members. During the year and a half we have been here the membership has little more than doubled. In so many ways the work is most encouraging. There exists so much of harmony and good will among the members and they are loyal supporters of the Church.

I regret very much that I cannot yet report a Women's Missionary Society, but I am sure it will not be long until we do have one. We have an Aid Society which has done nobly in raising funds for the Church. Our Y. P. C. U. is another very encouraging feature of the work. This winter the attendance has been smaller owing to the fact that several have gone away for a few months, but the interest in the meetings has been kept up very well. During the summer the average attendance was thirty and we had most interesting meetings. I feel one of our greatest discouragements is in the Sabbath School. We do not seem to be able to hold the town children.

It takes something special to bring them. For instance just before Christmas exercises we have a full school, but as for getting them to come regularly it seems almost impossible. If only we could get a strong hold on the children we might be able to interest some of the parents.

One of the most memorable events since we have been in Torrington was the burning of the church. It occurred about 3:30 on the morning of October 25th, and in two hours from the time it was discovered nothing remained but the smoking foundation. The fire was so well underway when it was first seen that it was useless to try to save the building, so all hands turned to getting out the furniture. They were able to save all the pulpit furniture, the organ and about fifty chairs and then they had to stand back and watch the building fall. Not a timber was left—and only the cracked and blackened foundation remained where the church had stood.

It was most disheartening at the time, but we can see already that it was a blessing in disguise—that the hand of Providence was in it all, for friends have been raised up to help us and everyone has given most liberally, so that we will be able to erect a much larger and more commodious building. Everything seems in our favor. The Lord is blessing us in so many ways and we pray daily that the work begun here may grow to be a great power for Him.

The Problem of the Southern Highlanders.

By Rev. R. A. Hutchison, D. D., Secretary of Home Mission Board.

THIS is a home problem. It is not a question of work among the Aliens. Neither is it the problem of a conflict with the Mormon institutions, nor a question of civilizing or Christianizing the Indians. It is a question of what can be done to civilize and Christianize at least four millions of our own kith and kin. These highlanders occupy an immense mountain district, six hundred miles in length and four

REV. R. A. HUTCHISON, D. D.
Secretary of Home Mission Board.

hundred miles in width, extending from Virginia through Kentucky, Tennessee and the Carolinas into Georgia and Alabama. Who are they? These mountaineers are good, American, white people, people decended from the Scotch, Irish, German and French; people of good blood and naturally of lofty aspirations. Many of them are in the mountains because their ancestors loved the mountain climate. Many others are there because their fathers were bitterly opposed to slavery. Their excellence has proved to be their ruin.

They were not able to hold their places against the slave holders. The poorer class, being deprived of employment, by the institution of slavery, sought a place of refuge in the mountains. The poverty of the soil resulted in the poverty of the people. This in turn deprived them of school privileges and of all advanced methods of a community. A distinct class was formed and generation after generation became poorer and more ignorant and more seclusive and exclusive until a dense mountain population has developed in poverty, in ignorance and the accompanying sin. Today the whole mountain district is in great need of the school-house, the Christian Church and the Christian home. The condition of these mountain people is clearly set forth in the following quotation from a little mountain boy:

"Nobody never comes in here and nobody never goes out. My paw jus' growed up and never knowed nothin' and so did his paw afore him. Sometimes when I be hoeing corn on the mountainside, I looks up the crick and down the crick and wonders if there ain't nobody never comin' to larn me nothing." This is the real need expressed by thousands of boys and girls in this mountain district. In one valley, personally visited by the writer, it was learned that thirty-seven children, between the ages of six and eighteen, had never seen a school-house nor a church and there are thousands of others who have seen these institutions, as they are conducted in the mountain country, and are none the wiser.

The practical question with us as United Presbyterians is, what can we do to bring these people into the full enjoyment of the religion of Jesus and the benefits of a free and practical education;

not simply education as we usually term it, the learning of arithmetic, geography and grammar. It means this and more, these people need the education that teaches the girls how to sew, cook and dress, and the boys how to farm and build houses and barns and do the ordinary things which make up the modern civilization, and along with this the instruction included in the command of our Saviour, "teaching them to observe all things, whatsoever I have commanded you."

Already our Church has undertaken work in the mountain district. A school has been opened at Camp Creek, Greene County, Tenn., under the direction of Miss Euphemia Davidson and Mrs. Moses Hay. This school is making remarkable progress. At last report 107 pupils were enrolled and an average attendance of 70. Another school has been opened at Shelton, Greene County, Tenn., just five miles east of Camp Creek. Miss Georgia Hay has charge of the work there and is assisted by Miss Jessie Stanton. This school was opened in an old free-school building, which had been abandoned by the public authorities, not because there was no one to attend but because of the poverty of the community. It was not long after school was opened until the building was entirely too small. An additional room has been added and this is now filled. Besides the school work at both these places, the evangelistic work receives special attention. This is under the direction of Mr. Moses Hay. He assists in the school services at Shelton in the morning of each Sabbath and at Camp Creek in the afternoon and evening.

Last December another school was instituted at Cedar Creek, Greene County, Tenn. This is fifteen miles west of Camp Creek and about 20 miles west of Shelton. Here Misses Mary P. Gilchrist and Camilla Bangs are in charge. At the opening of the school 34 children were enrolled. At the close of the second month there were 60 pupils in attendance and these principally grown boys and girls. Here is also conducted a promising Sabbath School, in charge of our teachers. This school is conducted in one of the free school buildings, by an arrangement between the school authorities of the county and the Board of Home Missions. Another school of still greater promise is being planned for Stanton, Ky., about 150 miles north of the Tennessee schools. Here the citizens are anxious for a school and have subscribed liberally to the building and one citizen donated 10 acres of ground within a few minutes walk of the court house. The Board of Home Missions, through an appropriation of the Board of Church Extension, are planning to have this school open by the first or the middle of next September, if possible. Already the plans and specifications are prepared and a number of bids have been received for the construction of the building. Within a few days the contract will be let and the work of erection of the building commenced. We know of no better mission field in the world, where better results can be obtained with as little effort and expense as among these mountain people. Financial returns need not be expected in the near future but the still better results of well developed men and women among descendants of a worthy people can be expected. So far our work has not been very extensive. The time since its beginning has been short, but we feel sure that every member of our denomination, male and female, will give this work their hearty support. Plans for the work in the future are larger and we have good reason to believe that with more time and more money at our disposal, a remarkable mission work can be developed and sustained in this mountainous country.

Pittsburgh, Pa.

Our Mountain Work at Shelton, Green County, Tenn.

SHELTON MISSION SCHOOL. ONLY HALF THE CHILDREN ARE PRESENT.

Miss Georgia Hay writes of her encouragements and discouragements as well, in the mountains of Tenneessee. She says:

The brightest part of this work is the eagerness of the people to obtain an education, and the results we see for money and labor expended. The "Country free schools," called so to distinguish them from the Mission School, as a rule are of poor quality. The teacher in many instances is appointed, not for qualification, but through political influence. Some however are much better than others. The standard of teaching will improve as young men and young women, after receiving some education in the Mission School desire, many of them, to continue with their education and go to Berea College, and when they return they may gradually take the place of the ill-qualified teacher.

The public schools generally open in September and close in December, and this is called a "one term school."

One little girl tells me she went to five schools before she learned her letters. Another said she went to three schools but if she "ever larned any thing at ary one of them she didn't know it."

One of the men in Shelton declared, when we first began work there, that "thum thar schools was just plain foolishness and no account no how." After his own little girl learned to read, at the end of her first three months of school, he changed his mind and not only gave us lumber to help enlarge the school house but said, without being asked, that he "wanted as much as five dollars eny how in that thar Church house."

Every one knows just how much progress each child is making, and the methods used in teaching are freely talked over. A man came to the school door one day and bowing politely in-

quired if I was the "Missus" who was teaching school up here. I answered "yes." He said, in reply, "that his neighbor's children were powerfully tuk with this school and had we any room for his?"

Their ambitions are large and some times amusing. For instance one man whose children were learning the "beginning of things" with great labor and much patience on part of teacher and pupil, came to us one day making the request that, as his children didn't seem to be learning much, he wished we would teach them *book-keeping*!

The older people are often more childish than the children in making their requests and often we feel both parents and children are ungrateful and unreasonable. They want all we can do for them, but they themselves are not often willing to make any denial to secure it. One or two men in a neighborhood are willing to accomodate and assist in the necessary work we find here; more frequently we find them feeling they are doing a great favor instead of seeing they are receiving one.

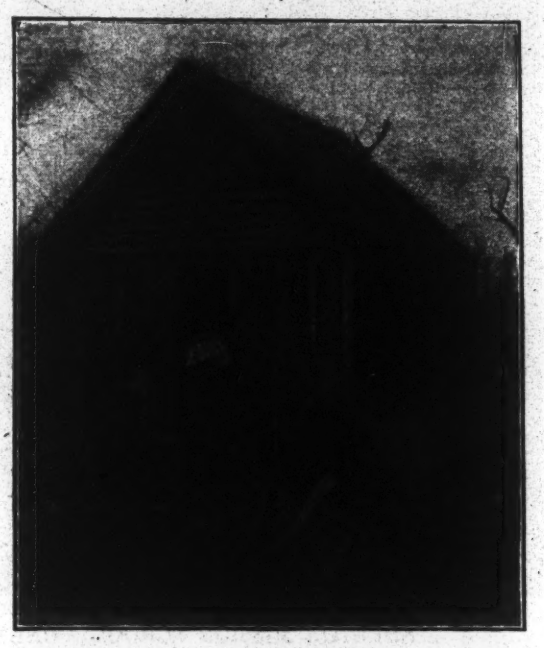
Eager as they are for these schools, and they would be dissappointed to lose them, yet their interest does not extend far enough to chop a little wood to keep the school house warm.

At Camp Creek with one hundred and nine children on the roll, not a father can be found willing to assist in procuring the necessary fuel. They are willing to have the pastor or the teacher provide the fuel, then comment on it thus: "that thar man sure is a powerful worker."

But whether the parents are grateful or not, whether they assist or allow us to do what they should and could so easily do for us in many ways, the children we are teaching are worth all our effort and all that we can do is gladly done for them. They are eager to know and willing to learn. One must see the pitiful difference in a family where those who have been deprived of any advantages, and the younger members who already, because of school training and religious instruction are showing the benefits that has so lately come to them.

An Industrial School Needed.

If in every valley and on every mountain side the advantage and training of Industrial education could be worked out, these people would soon help in solving their own problems.



A VISIT TO A BASKET-MAKER'S HOME.
It is what we call a box house or shack, no windows, one door, no chimney.

A few from a neighborhood manage to go to Doreland, Ashville or Berea and are eager for the advantages there offered. I was impressed with one of our girls saying she would do anything just to "go some where so she could see something and know things." They work hard when their opportunity comes. One boy I know, pays his own way at Berea by working and also helps his younger brother.

Improvements are now noticeable

A year and a half ago a few people only, came on Sabbath morning and held Sabbath School. Five slab benches and a stove made up their furniture and one old singing book answered for the crowd though snuff sticks and chewing tobacco was plentiful with all its offensiveness. Now if any one appears

with a snuff stick she is stared at, and when a crowd of strangers one Sabbath spat tobacco juice on the floor, the one woman who was the worst to use tobacco eighteen months ago, and still uses it when not at Church, said to me "she lowed they had ought to be 'lawed for adoin it."

Now a clean neat orderly crowd gathers on Sabbath Day and show some preparation in their Sabbath School lessons. One interesting and most encouraging feature is the effort on part of children and many older ones to attend regularly. The inducement may be the Bible prize but nevertheless it is bringing them regularly to church and the results we know will extend throughout the community for good.

The building of our church is very slow work, cutting the timber, hauling to the saw-mills and the time allowed for seasoning with the natural disposition here to take things easy, gives us great cause to test our patience and faith in them. Then there are many not in sympathy with our work, the adversary of good deeds is ever at work and here as elsewhere we have opposition, largely from ignorance and long neglect of the higher virtues of life.

The use of Bible Songs was met with some opposition at first, but now many seek an opportunity to hear them sung and we have frequently responded to their request to sing when they have come on errands to our home during the week.

The older people do not change their habits of living and their ways of thinking very much, even after they have made a profession of repentance, but the younger, the children, their outlook for the improvement and their prospect for making better men and women for this community is hopeful. While there are many coming under the influence of educational and religious training, yet the large number unprovided for is a continual source of regret. May our Church soon enlarge its plans that others as worthy, yet unreached, may find here the opportunities so long delayed.

THE FAMILY AND THE FAITHFUL OX, "JOHN."

Beginnings of Our Mountaineer Work at Cedarcreek, Tenn.

By Miss Mary P. Gilchrist.

We arrived here late one rainy Saturday evening in November after a ride of fifteen miles over rough mountain roads, and found that it was not advisable to begin school for two weeks as the building we were to occupy was in use.

We decided to employ that time in getting acquainted with our surroundings and future patrons. Mr. B. who is our only (man) dependence here, offered to be our escort to the more distant places, so we spent two days riding over the country, he going before on horseback, we following in an open buggy.

Sometimes we found the roads so narrow that teams could not pass and again they were so rocky and uneven that we were in danger of being upset. We would stop and talk to people by the roadside. Sometimes we would talk to them across the fence, again we would go into the houses. One day we made twenty-two such calls; everywhere we talked school. All seemed anxious to have a good school established. Other days we walked from two to five miles. We found the homes much better than we had expected, judging by former experience, but it was amusing to see the faces peering through the fences and around the corners to see the new teachers. What unknown possibilities we represented, not alone to children but to parents as well. One woman said she was so afraid of us, she just dreaded to see us come; after our call she said, "she just loved them women." She has manifested that feeling some by sending *seven* children to school every day for over two months so we feel repaid though we were footsore several evenings.

Our Home Missions Board were fortunate in securing the use of the Free School building, so we were comfortably sheltered but there was not a single appliance except a stove and a crooked stick for a poker, so we ordered wood, axe, shovel, poker and dust pan and are hoping for maps, globe, dictionary, organ and such luxuries in the near future. The Board of Publication sent sixty copies of "Children's Praise," which we use each morning. School opened December ninth with thirty-one pupils, by the end of the month we had fifty names on the roll, with a daily average of thirty-seven. The second month our enrollment reached seventy, with an average of forty-three. A chief discouragement is, the attendance does not keep pace with the enrollment. The new wears off and it is very hard to keep up the interest; that is a matter requiring time, patience and culture. Put yourself in the place of a boy or girl twelve or fifteen, whose parents cannot read, accustomed to aimless wandering hither and thither, never used to obedience or rules of any kind; think you confinement would not be irksome?, Until a taste for knowledge is awakened, and this must be in large measure the work of the teacher, there is no heredity to fall back upon. Three of our boys came so far they had to ride and their father stopped them coming because they were riding his horses to death. I once asked why a young lady was not coming. Her sister replied, "Lilly said she would rather dig sassafrax, (sassafras) a week, than come to school one day." There are compensations though. It is pleasant to hear a young man say: "This is better than wandering around doing nothing as we used to do." Another says: "I never did read in the Bible before;" when, after he had read a short extract from the Bible in his reader, I had him read the rest of the chapter telling about the angels appearing to the shepherds,

A MOUNTAIN SCHOOL AT CEDAR CREEK, TENN.
These pupils are reading in the third reader under care of Miss Mary P. Gilchrist.

affording an opportunity to tell "The Sweet Old Story." Occasionally we come across scraps of Bible knowledge in unexpected places. One day I asked, "which moved, the earth or the sun?" Most of the class answered correctly, but one young lady said, "If the sun and moon did not move, why did Joshua tell them to stand still"?

School work does not claim all of our attention. I was elected Superintendent of Sabbath School, for the first month and I found that it meant being janitor and seeing to the supply of fuel. "There is what could be made a neat, clean church, but alas for the neatness, tobacco chewing, and cigarette smoking are practiced in the church with impunity, both before and after service. When we had the lesson about Jesus cleansing the temple, I tried to emphasize the matter of purity in all things pertaining to God's House, but still they would smoke if allowed to do so. In connection with this lesson on the cleansing of the Temple, a man asked if bringing things to Church in a poke and selling them was not as bad as selling oxen and doves." I might multiply these homely details but I think these are enough to give some idea of the work that must be done to claim this part of our land for Christ. Just today I had a letter from my brother in Oregon in which he said, "It seems strange that conditions should be as they are in the old sections so near the Jerusalem of so many denominations." Many, many times has the same thing been said to me, when I have been speaking of our work.

Some of you have visited the splendid school, conducted by the Presbyterians at Ashville, and have seen the grand work done there. Could you talk with Mrs. Pease, who, with her husband, founded that school and hear her recount the trials and discouragements of thirty years ago, you would not despise "the day of small things;" rather it should strengthen and encourage us to have faith and patience knowing that we shall "reap if we faint not." The door is open; many are anxious to have a first class school established and are willing to

help to the extent of their ability. They see in the ignorance and vice which surrounds them a more serious menace to their home than are the foreigners who crowd our shores. Shall the United Presbyterian Church enter and occupy?

Miss Bang's Letter.

A few extracts from Miss Bang's letter.

Miss Bangs who is associated with Miss Gilchrist at Cedar Creek, Tennessee, writes as follows: We have been here but a short time and can only give our first impressions. The first Sabbath our services were poorly attended. A few workers have done the best they could to maintain the Sabbath School work but they are hindered by many local discouragements. The word of God has been sown here and there, but the adversary has also been diligent to interfere.

Religion is the one thing the people have taken interest in, but through misinterpretation of the Scriptures by some who have assumed to teach this people there have been wrong principles established. The great need of this people is practical industry and habits that will lead them to engage in doing things useful. There is an open field for Home Mission work among the mountaineers of Tennessee.

Foreigners in Our Land.

What Our Church Is Doing for Them.

By Mary McKee, Butler, Pa.

A study of missions to the foreigners in our land is needful at the present time. There is danger that we may overlook the millions of strangers coming to our country to find a home, in our zeal to send the gospel to more distant fields.

It is well to be diligent and faithful to each field. The Church is awakening to its opportunities and duty at home and already some work is in progress in several places within the boundary of foreign element, especially in western Pennsylvania. Our first mission was among the French at McDonald, Pa.—afterwards the larger work for Italians at Pittsburg which is now an organized Church with a large membership. Then later at Butler, Stubenville, Bruston, Bloomfield, Carnegie and during past year, a mission has been opened by our Church at Columbus, Ohio.

It is very encouraging to relate the earnest and faithful work being done by these people; as they move from place to place, they carry their zeal and interest in church work with them. Once they have been identified with mission work, if their trade leads them to another city, they look for a mission school. If not finding one suitable to their people they appeal to our pastors to provide such, similar to the one at Butler or Pittsburg. It should be remembered that English Night School is the corner stone for the builders. These people come principally to learn the English language without which they are helpless to transact any business whatever, no matter how well educated they may be in their own language. They have been taught, many of them, that the Protestant religion is evil, that the Bible is not a book for them to read; only fit to be burned. They enter the night school, which is conducted like a public school and there they hear for the first time the reading of the scriptures, as well as word of prayer by the teacher. They are close observers of the daily life of those who teach them and ere long they ask questions about "that book with such nice stories about the life of Jesus Christ."

The opportuunity to teach and their

IN THE SUN PARLOR, MATERNITY DEPARTMENT, COLUMBIA HOSPITAL, WILKENSBURG, PA.

STORY-TELLING HOUR IN THE NURSERY OF THE UNITED PRESBYTERIAN ORPHANS' HOME, ALLEGHENY, PA.

eagerness to learn more about the truths of the Bible is difficult to relate here. Often they purchase a copy of the scriptures that they may they read for themselves, and frequently we see groups of Italians eating their noonday meal at the factories while one of their number is reading aloud to them, from the Bible.

The Italian who becomes a good citizen is not easily persuaded, but is sincere, careful and thoughtful. Bright, strong young men from fifteen to thirty years of age are forming opinions with which they may be made useful and good citizens if advantages and influences of Christianity are brought to them early. They come to our cities to better their condition; many we know are from the criminal class, but a large portion of the industrious population of these foreigners disapprove of the vile deeds of their countrymen and whenever the missionary can find entrance, vice hides itself in shame. An instance of their regard for God's law came to our notice recently. An awful explosion occured on a Sabbath at a big steel plant (where furnace fires never go out.) Six Italian members of our church had refused to go to work on that fatal day, saying to the "Boss," Jesu "Christo me boss. He big boss, me Christian now."

In the horror of that terrible night one said: "Don't tell me there is no God, me know there is. See how he saved our lives. Me Christian now."

Men who demand labor from his fellow man on the Lord's Day have something to answer for in compelling these poor dependent people to give up their religous principles as well as endanger their lives in their excessive demands for gain.

The Alien Women Also.

What is our duty to these poor creatures? They come to us having had less opportunities than the men; not able to read or write in their own language they have countless superstitions and having lived in obedience to the confessional, their narrow lives testify of their helpless and lonely existence.

How we may reach these women is one of our greatest problems. Their custom of living deprives them of freedom and ambition and they can scarcely be induced to attend the night school, then how can they get away from their home cares. The men come to their evening meal tired, dirty and hungry; some times the woman of the house must cook for ten or twenty boarders, besides her usual family cares. One could hardly have the heart to insist upon her taking up another duty even if that were for her own self improvement and her rightful pleasure.

But we have another source through which we can supply the tired and over worked mother; it is the little children found in these homes. If we can persuade them to allow the child to come to the Sabbath School it will carry something new and comforting to these dark and lonely lives, and by and by the light of better things comes into that home.

The Evil of Strong Drink Among Foreigners.

Their custom of using all kinds of beverages in their native country, a habit so strongly implanted by generations of indulgence, is brought with them to the new country where they have come to seek a better living. Men, women and children, even the babies, know the freedom of drinking in their homes and no one would dare offend them by remonstrating or abusing their custom. The only influence that can be brought to them is an entire abstinence even at the point of their hospitality. "No drink," they say "wine will not hurt you, just a little bit;" you shake your head and point to the white ribbon on your dress. They in turn shake their heads and say: "Me no understand."

The solution of the problem of saving the foreigner who comes to our country with all the freedom of strong drink, is not to be left alone to the temperance

women but we believe there are now forces being put in motion whereby laws will be enacted to help save these poor misguided people from the ruin of *American drink.*

There are many nationalities seeking a home and a living in this land, coming by the millions. We have something they have not. There is in our civilization the effects of righteousness and obedience to the laws of God, else we would be as miserable as they. They have lost faith, many of them, in the religious teachings of their native surroundings. Many have had nothing but skepticism and infidelity as their heritage; they show they are lonely and sick at heart. No matter what degree of affluence or poverty from which they come, when they left for the freedom of America they seem empty and are now seeking for something they have not.

Now is the opportunity for Christians to do their part, and only as these people are brought under the influence of the simple religion of Jesus Christ can there be any hope of securing to them a joyful, peaceful and contented citizenship.

Some of these Italians are able to return to their own country during the winter. If they have become Christians we can depend upon them to carry their religious teaching to their people in Italy. If it is hinted to them that they may be persecuted, they unhesitatingly reply, "Oh me not afraid to tell about Jesu Christo."

The opportunity to abor with, and comfort these lonely people is more and more impressed upon the few who are engaged in this work, not always the most congenial employment, yet the eager faces, the grateful and cordial words, carry with them many gracious and comforting assurances of having done something to make these lives better. Oh, women of the United Presbyterian Church, Christ is calling for more laborers, for consecrated service; these are to be won for Him; do not pass them by.

United Presbyterian Women's Association.

By Mrs. John A. Wilson, Pittsburg, Pa.

(This excellent article was solicited for the Women's Missionary Magazine.—Eds.)

NATURALLY the approaching celebration of our churches' semi-centennial is calling forth many reminiscenses. It is as though we had paused for a moment by the milestone and were looking behind at the road over which we had traveled.

A look backward, if neither accompanied by a sigh over the good old times or a boast over what we, in our own strength, have done, is not a bad thing. To recognize that though the path has not always been smooth and level and easy, yet that every part of the way has been hedged in on either side by mercy and goodness, gives us courage to step out bravely into the future, determined to follow closely in the foot-prints of the Guide who has brought us safely hitherto.

Perhaps no band of the churches' workers has more need of the strength and encouragement to be had from this backward glance than the Women's Association of the United Presbyterian Church of North America.

It is no little responsibility to have under your care and looking to you for support, a large company of helpless children, of frail old people and of sick and suffering. Yet this is the burden the Association, composed of women, none of them particularly wealthy, and with very little endowment to fall back upon, is carrying today. Strangers wonder, and scoffers predict dire calamity for the future, when they hear that the three large Institutions are owned and operated by women. But when as shrewd and

cautious a business man as Andrew Carnegie, after signing a check for sixteen thousand dollars to endow two rooms in Columbia Hospital, wrote to the Governor of Pennsylvania: "Help these women, they are doing a good work," we are safe in affirming that the Women's Association has learned to conduct business in a progressive, and at the same time, economical manner.

Orphans' Home.

It is nearly thirty years ago since this, the only organized, benevolent work of the United Presbyterian Church had its beginning. You are all familiar with the story of that beginning,—of Dr.

Come and See Us at Our Home, West Jefferson and Monterey Streets, Allegheny, Pa.

Fulton's interest being aroused in orphan children through the incident of a dying mother pleading with him to provide homes for the children she must so soon leave,—of his imparting this interest to the women of his congregation.—of these women interesting other women in the various Churches of Pittsburg and Allegheny,—and of the forming of an Association to establish a home for orphan children. .It was not long till the orphanage had to be enlarged. Then the sick children required special quarters and a little hospital was built. When the beds were not occupied by the orphan children, how could suffering little ones from the outside be refused? Occasionally a sick woman sought admittance,—then there seemed no reason why sick men should be discriminated against and so Columbia Hospital, an up-to-date general Hospital, came into being. Meantime the case of a dear old United Presbyterian lady, condemned to end her days in the poorhouse, aroused the Association to provide a Home for the Aged. No sooner were its doors opened than more applicants for admission appeared than could be received. Three wings in succession had to be added to the original building till now the Home accomodates a hundred old folks besides the necessary help.

A few of the women who were at the beginning of things are still honored members of the Association. They can tell of the rented house in which the little orphanage was started,—of attics ransacked to provide furniture,—of the old discarded church carpet which they mended and fitted and put down with their own hands. and of the fear and trembling with which they looked into the future.

Then came the days of the bazaar, when, in order to provide for the running expenses of the work an annual sale was undertaken. Like Mr. Finney's turnip this sale grew and it grew and it grew, till the two-day United Presbyterian Bazaar, with its accompanying dinners and suppers and social times, became an institution which was looked forward to and attended by all good, loyal United Presbyterians within striking distance of Pittsburg. It is four years since the last bazaar was held and even the women who toiled the hardest and for whose sakes the bazaar was discontinued, began to sigh reminiscently and wished we could have another bazaar.

In the experience of the Association the old tale of the widow's cruse has found a verification. There has never been much left in the treasury at the end of the year, but no matter how greatly the increased work has called for larger outlay of money, there has always been the wherewithal to meet the expense.

"I don't want to go to a hospital, but I'd like to stay in this beautiful home," said a small patient as he was being carried upstairs to be put to bed in Columbia Hospital. The little fellow unconsciously struck the keynote of the popularity and success of the Association

VISITOR'S DAY IN THE CHILDREN'S WARD, COLUMBIA HOSPITAL.

work. The institutions under its care are real homes, with all the atmosphere of love which that dear word conveys. "How do you do about punishing the children?" I asked of the sweet-faced, gentle-voiced matron who mothers the orphans. "Well, I have different punishments for different children, but it is very seldom indeed that I have to resort to whipping." Then she told me that some time ago a care-taker had brought three boys to her who had been very naughty. She sat down with them around a small table and began to talk to them. The one next her kept his head bent and looked angry and defiant. Quite unconsciously, as she talked, she put out her hand and stroked the boy's head. To her surprise the tears began to roll down his cheeks. Soon the other boys were melted too and they all had a good talk together. Since then these boys have not given the slightest trouble.

"What shall I do with him?" asked an anxious father distressed over the wayward conduct of his motherless boy who was being cared for at the orphanage

"If I were you" said the matron, "the next time you come to see him, take him over to visit the juvenile court, and let him see what boys come to, who are left to follow their own inclinations." So the visit was made. The boy was much interested in all he saw and heard. There was no need to point the moral. After a look at the outside of the jail, he came back to the Home, a wiser and a better boy.

When the rising bell rings in the morning everybody in the house gets up. By the time the children have dressed and the morning worship is over the help have had their own breakfast and have the children's ready for them. After the meal each has some appointed task. Both boys and girls make their beds,—they help with the dishwashing and the washing up of floors. When the first school bells rings, all who are of school age are off to the public schools, even the small children attend, going to the kindergarten department. Only the little tots are left in the nursery. And so the busy days go on, busy happy days and the children live a natural childlike life, with all the interests and pleasures and employments which rightfully belong to childhood.

Aged People's Home.

If love permeates the atmosphere of the orphans' home, peace is the word which describes the interior of the Aged People's Home. On a blustery Thursday in January the writer stepped out of the storm into the shelter of the wide hall of the Home. "A cold day," I said as an old lady came up to greet me and ask my errand. "Is it cold?" said she, "it is always so warm and comfortable in our home that we don't realize when it is cold outside." There are other disagreeable things the family here does not realize. Hard times, bringing anxiety to those who are bearing the heat and burden of the day, pass by this door. The gong sounds three times a day just as of yore summoning the family to the beautiful big dining room with its long snowy tables covered with well prepared, nourishing, appetizing food. The sweet tasting home-made bread which has become famous around these parts, is just as abundant as if all the mills in Pittsburg were running full blast. There is no question of losing or finding a job, for the Association thinks that the old folks have earned their rest time, and they may either busy themselves with self-appointed tasks or sit with folded hands and chat of days gone by. There are stories and reminiscenses worth hearing, which you may have for the asking if you will but accept the proffered rocker in some old lady's room. But first you must admire her treasures. For, exactly as if she were in her own home, she has her pictures and her nicknacks all around her and each has its own history.

We are not all made alike and our peculiarities grow with our years, and by the time we are old they are apt to

COLUMBIA HOSPITAL, WILKENSBURG, PA.

rub some other person's peculiarities the wrong way. So that even more tact and patience is needed to rule over this house hold than over the orphanage. If ever the right person occupied the right place it is the matron of the Aged People's Home. Mrs. Ecoff has filled the position since the opening of the Home eighteen years ago. She not only has remarkable administrative power, so that everything in the Home works like well oiled machinery, but she has that rarest of combinations, firmness and sweetness of character.

Thursday is a red-letter day in the week for Dr. J. L. Milligan conducts his Bible class on that day. I wish you could have heard the sweet quavering old voices joining in the psalm singing, and peeped into the men's sitting-room where Dr. Milligan sat surrounded by his aged people's class. There were faces to which an expression of gentleness as of childhood had returned now, that the struggles of three score years and ten were overpast. It seemed as if indeed they had become as little children, being prepared by God's aged saint for entrance to that heavenly kingdom whose inhabitants are those in whom is found the spirit of dear children.

Columbia Hospital.

A Hospital is at once the saddest and the cheeriest of places. If you allow your thoughts to dwell on the amount of suffering compressed within its four walls, the sorrow of it all overcomes you. But if you think of suffering relieved, of sickness cured, of lives given back, as it were from the grave, you can understand the expression of cheer and hope which doctors and nurses are wont to wear.

"The House of Hope" might well be written over the portals of Columbia Hospital. For not only is this one of the most finely equipped hospitals in the land, not only is its staff composed of the most skilful physicians and surgeons of Pittsburg and its nurses represented by a chosen band of competent, intelligent, high-minded women, but above all, Columbia stands for a distinctively Christian hospital. In every detail of its management the guidance of the Holy Spirit is asked; prayers morning and evening are ascending to Him who pitieth as a father; and when all that

human skill can achieve has been done for a patient, his case is committed to the Great Physician's care.

A little ragged Scotch boy once met with an accident. He was hurried to a hospital and was soon on the operating table. Before the anesthetic was administered, he turned to one of the doctors by his side and said piteously: "Mister, won't ye pit up a wee bit of prayer for me?" Who that has passed through the dread ordeal, but can sympathize with the little lad's request. When heart and flesh are fainting and failing we turn instinctively to the One who is the strength of our hearts and our portion for ever, and it is a wonderous comfort at such a time to be where you know that others will be remembering you at the throne of grace when you are no longer able to ask for help yourself.

Shortly after the hospital was opened the position of superintendent became suddenly vacant. Mrs. H. C. Campbell, the honored President of the Association hurried to the hospital and took charge till a new superintendent should be elected. This was in September, 1906, and the ideal superintendent for whom the Hospital Board has been seeking has not yet been found. All this time Mrs. Campbell has been acting as superintendent. While others are worrying and grieving that her time should thus be almost wholly taken up, her strength unduly taxed and her health endangered, Mrs. Campbell herself goes on calmly, doing with her might what her hands find to do, and in the doing, showing the world what a consecrated Christian hospital superintendent can accomplish for the Master. The day only will reveal what the words of comfort and cheer and counsel she has dropped as she has gone her rounds attending to her daily duties, have done for the weary sin-sick souls she has ministered to.

You must be a United Presbyterian patient in Columbia Hospital to fully realize the home-likeness of it. If your door should happen to be ajar some evening about seven o'clock, an old familiar psalm tune would come wafting to your ears and before you knew it you would be fitting the words to the tune and thinking you were at home and at family worship. It is the nurses at their evening prayers. Some day your nurse would come in with a spray of roses in her hand and tell you these were from so-and-so, in the room above. She had heard there was a fellow United Presbyterian in the room below and she wanted to share her flowers. You might notice as you sit bolstered up in bed, a foreign missionary, home on furlough, pass your window leaning upon the arm of a nurse and you would rejoice that the patient in "The Missionary's Room" was convalescent and wonder who would be the next to occupy that haven of rest.

The only people in Columbia who are not comfortably housed are the nurses. The original plan called for a separate nurses' Home. But it was thought best to defer building it. So the nurses have been crowded in here and there, wherever room could be made for them If ever any one needed comfortable tasteful quarters it is a hospital nurse off duty.

We are glad to note that the addition to the Hospital containing the nurses' home and other greatly needed departments is well under way. The cost of these additions is estimated at $120,000. Of this $35,000 is in sight. And for the rest the Women's Association is pursuing its usual course, letting its need be known and trusting that He who can turn the hearts of men as He turns the rivers of waters will incline His stewards to provide the money.

Foreign News Budget.

Interesting Letters from Our Foreign Missionaries.

Egypt.

American Mission, Zagazig.

Dear Friends—

About two months ago, there was great rejoicing in one of the homes, that I am accustomed to visit, over the arrival of a little son. The parents are poor people and live very simply, but they are Christians and try to live as near right as they know how. It was touching to see the affection that was shown for this little one from every member of the family, but a pang entered my heart when I learned that the mother would not allow the child to be dressed until it would be presented with its first dress from some friend, a superstition they have. A gift to a newly born child is a good omen. I found that she had really been waiting day after day until I would go to them with a dress. The little one did well for a time and then it began to droop. Today I visited them and found the babe thinner and really ill. They are all anxious about it and when I advised medical aid, the father promised me to take it to the doctor as soon as he would have the time to do so. He said, "tomorrow is the Moslem feast day and I shall be very busy, but if God wills I will take it the next day." The mother does not think it worth while, for she has been made to believe that this is not her son. She says that she left it for a few minutes on a certain day, and in her absence the devils took her boy and put this one in its place. They are distressed and want their own babe back again. The father says that he does not believe the story and that he will try to relieve the poor little sufferer; while the mother has been trying to find her own babe again. Their superstition claims that the devils steal away the nice babies and leave them some-where among the tombs. So this poor little one has been carried twice to the Moslem graveyard and left for a time alone in some broken grave, to see if he will be changed into his former self again. What a difference I see between this home today and what it was two months ago. Today I came from that home with a sad heart, as I felt that the black pall of ignorance and superstition was costing that home almost the only happiness that it had, and the little babe its life. When will these poor women learn how to do their duty by those that God has entrusted to their care, and when, oh! when will these superstitious notions be a thing of the past.

It is now the time of the second Moslem feast or what they call the *Great Feast*, when the many animals are slain. And today as I was passing along the streets and saw a pool of blood before so many doors; indicating that the obligation of many good Moslems to their chief had been met, I thought, when will the Christians be as careful to obey the commands of their Master? Mohammed had, and still has a firm hold on the hearts of these people, but God be praised, his rule must give way to King Jesus.

Yours sincerely,

Jan. 15, 1908. M. R. Hart.

Alexandria, Egypt,

Dear Budget Readers;—

Two weeks ago we had one of the worst storms known in Alexandria for many years. Wind! rain! hail! "never the like before" said old Alexandrians. The expression sounded so familiar and Kansas like, it rejoiced my heart to hear it. This dreadful storm happened on a Sabbath, communion Sabbath. The raging storm without, seemed to add solemnity to the occasion. A young girl joined the church. She is a former pupil of the Moharrem Bey school and we all rejoiced greatly because she took this important step. A great impression was made on some of the other girls and we feel sure that more will follow her example.

Yours,

Minnehaha Finney.

Assiut College.

Half of our school year is gone and we are beginning on the second term. Already 630 boys are enrolled and more will come, for in this country they continue to come even in the last month of school.

Just now one of our students is very ill with pneumonia He is in the Hospital where everything possible will be done for him. The mumps had a run through the school last term but there were no serious results. Our boys, as a rule, have excellent health, in fact, the most, of them look better at the close of the term of the school year than they do when they come in at the beginning of the year—the result doubtless of good food and regular habits.

Later on in the spring we generally have more or less of influenza but it is certainly remarkable that where there is such a large crowd of boys together there should be so little illness and so few epidemics.

Our students are doing good, faithful work along all lines. While the greater part of the day is spent in secular work, yet the religious part of their training is not neglected.

The Christian Union has its committees which are active and earnest. At our last communion 37 College boys and 11 girls from the Girls' Boarding School, made a profession of their faith in Christ. The College chapel was full and overflowing that day—benches and chairs were brought in until the aisles were filled and the steps up to the pulpit platform were covered with small girls. It was an interesting and encouraging and an impressive sight. Over two hundred partook of the sacrament.

The contributions of the boys' and girls' Sabbath Schools and the preaching services in the morning amounted to $883 last year—all of which was used for work in Egypt and the Sudan.

Our new buildings are going up as rapidly as possible and we hope to be able to use two of them by the end of next August.

We have just been favored with a visit from Dr. Kyle and his little daughter Annie. The Dr. gave us an English sermon last week and expects to return so as to preach again next Sabbath.

Mrs. Alexander.

American Mission, Cairo.
Girls' Boarding School.

The weather the past two weeks has been unusually cold for this part of the world. Houses built to keep out all the heat possible have effectually proven their ability to do so. Tourists and residents alike, have been seeking warmth wherever they could find it. An oil stove, when the sun is not shining, seems to be the comforter of all. Three days of rain was sufficient to start the report, among the school girls, that the end of the world had come. With no preparation for anything but sunny days these people are certainly wretched when it rains. However, Cairo has not suffered so much as many of the smaller cities; for its streets are paved and its sanitary conditions much better than in most places.

The twenty-seventh of December was Commencement Day in The Girls' Boarding School. It was accompanied by the usual amount of flurry and excitement. The graduates numbered only three. This is an unusually small class. Heretofore classes have been graduated only every second year. This was not the regular year for graduation, but because these three girls had completed the course it seemed best to graduate them now. Two of the girls were Armenian and one Greek. They had all been faithful workers and the school was as sorry to give them up as they seemed to be to leave. One of the girls has taken up work in Miss Thompson's school. This is very encouraging when it is so difficult to persuade the girls to leave their homes and go out to help in the schools.

The Commencement exercise necessitate a great amount of extra work and worry for those in charge, but they also help to draw the attention of many to the progress of the school. One of the girls gave a recitation in Arabic on the education of women. It was very strongly applauded at the time and afterwards commented on twice, in the daily paper.

The schools are filling up again after the feasts of the past month. The boys' school is so full it is necessary to have some of the boys stand at the entrance during chapel exercises each morning.

The Girls' Boarding School is also full to overflowing. Several applicants have been turned away; while to accomodate those who have been received, it has been necessary in many cases to put three in a bed. This makes the prospect of a new building for the Boarding School all the more urgent.

The corner stone of the new building is to be laid the twenty-fifth of February. A program has been arranged for the

occasion. The architect has indicated his intention of presenting the school with the silver trowel which he will use to lay the stone.

The expectation that the coming summer will bring us a cholera epidemic already is creating a great deal of excitement. Many of the Europeans and wealthy Egyptians have prepared to leave at the first sign of danger. It is the poor natives however who need our sympathy at such time. Even if they wish to take precaution it is impossible in their surroundings.

Miss M. H. Giffen.

India.

Pasrur.

Dear Friends:—

When the letter came this morning asking me to write something about the difference in the famine orphans now, and when they came here, I began thinking back on the last four years and even I decided they were not the same girls at all, but new creatures indeed.

It was suggested that the girls be asked about their former state and the blessings of the life they are now living.

The first one I asked was Mai Dai, who is mother to us all, and especially to the one dozen little ones in her care, and she said "Oh, Miss Sahiba, then we were nothing, nothing at all, and now we are worth something and have everything." I called up one of the larger girls who has a little sister and she said "When the famine came, all relationships were destroyed." What she meant was that every one looked out for himself and had no care for any one or anything, but to get some thing to satisfy his hunger. She said, "Our parents died of hunger, and I and my little sister went to a brother's home, but he could not support us, so he turned us out to wander around and live as best we could." One dear girl spoke up and said "We wandered from place to place begging from those who had a little and being beaten off, and then sitting down in some place to be driven on by the police and being very often beaten. People were dying on all sides and we could not get away from the sight of bodies hauled along as a carcass of a dog would be, to be thrown five or six or more in the same hole." I asked them if they gave abuse, etc., and they said, "Of course we did, for what else did we hear and we knew nothing else. We told lies and if we had a chance we stole. When we could neither beg nor steal something, we just laid down where we were and wept ourselves to sleep." I asked if they remembered worshiping any being or thing and one could remember lights having been lighted in her home to an idol. Mai Dai said "We were like the cattle; we worked all day, and thought only of work and something to eat."

Then I said "Girls, now tell me, what is the greatest blessing you have received on coming to this place which you love so well?" Gulab, a noble girl, immediately answered, "The greatest blessing I have received is the knowledge of God and Jesus Christ and the hope that when I die I will be with Him forever."

Another said, "I have learned in God's word that we *can* escape from the snare of sin." Another said that "God has saved me from sin and given me salvation." One girl said, "The first thing that came into my mind when you asked me was that God forgives my sins and continues to forgive them."

One wee little girl said "I have learned in God's word that Jesus gave His life for me." Many more spoke and gave their testimony of their love for their Saviour.

You, my dear friends, who are supporting these girls, or have given something from time, can you doubt that God has not blest your gifts after hearing such testimonies as these?

Will you not pray more for us and give more money, that more girls may be saved from the famine that is prevailing now, and that they may come into the light of the blessed gospel and receive the blessing of Him who said —"It is more blessed to give than to receive."

Mary A. Laurence.

Zafarwal.

Dear Friends:—

Our Zafarwal Women's Missionary Society meeting was held this month while we were in from camp for a few days.

The Society is made up of the Christian women in Zafarwal and those in a village about four miles distant. The meetings are held alternately in the two places and this time it was our turn to do the traveling. Poor old "Aunty" was not able to go so far, but was very careful to send her "pice." The others started out bravely, not seeming to mind the long walk although three of them were grandmothers with grey hairs. We add these last words because "grandmother" in this country, often means a very young

woman. One of the sisters in the other village was in sorrow, her husband having died but a short time before. We comforted her as best we could, but noticed that when her relative arrived from Zafarwal, the two sat together on the ground for a while wailing aloud after the manner of heathen women. It is hard for the Christians to break away from old customs. It sends a chill to ones heart to hear the women mourning, often sitting by the roadside, two with their heads quite covered, facing one another, weeping and wailing with loud pitiful cries.

But finally the courtyard of one of the houses was made ready for the meeting. Some little rush mats, a few beds and even two chairs were placed in a circle and the preparations were completed. As we sang the Punjabi Psalms people gathered in from surrounding houses to see what was going on.

The women take part nicely in the meetings though very few of them can read. The roll call is usually answered with scripture verse from memory.

At this meeting the delegates were chosen to attend the Presbyterial which is soon to be held in Pasrur. After the close salaams were said and our women trudged home, arriving in time to carry their jars of water from the well, knead the bread, and cook the evening meal. May God bless us together in His service.

Nancy A. Hadley.

Gurdaspur.

This is the 6th of February and we have not yet visited all of our Christian villages, to say nothing of the hundreds of heathen villages in our district which we have been obliged to pass by. By March first the weather will be so hot that we will have to give up our tent life and flee to our houses for shelter from the heat. We are now encamped at a small village called Ladu Chak, where we have about fifty Christians. They are poor as can be but earnest live Christian people. During the last year they have built for themselves a nice little church bearing all the expense and doing all the work themselves. Men, women and children all joined in helping to dig and carry mud to plaster the walls and floors and the wood work was all bought from their few and hard earned pice. They were afraid to undertake this building thinking they could not do it but with a good deal of encouragement they began and God has blessed them and their efforts. The Church is built on the identical spot where once their idol Bala Shah stood. To see this heathen god destroyed and a Church where the true God is worshipped, standing in its place, filled with worshippers, who formerly had bowed down to this Bala Shah, is encouraging indeed. This is the first Church in our Mission built entirely and wholly by the people themselves. Not a cent of mission expense on it. It would amuse you to see their faces beaming with delight and joy as they behold the result of their own efforts, and they keep it in excellent repair, not a corner of the plastering an inch square is allowed to remain unmended. It is their delight to all gather in that little mud church and, seated on the floor, sing God's praises, using the Psalms as translated into their Punjabi tongue. None of them can read but they can sing and pray and God's blessing is manifest among them, for He is, as well as ourselves, so pleased to see these people making some little effort to help themselves.

We have found the work all over our district most encouraging in that the people are anxious to learn and begging for teachers to be sent to them. It is so hard to have to tell them that we have no one to send to them. During the year Mr. Gordon has baptized over eight hundred. This shows how the gospel is spreading and could teachers be found for them we would baptize freely but the command is not to baptize but to teach, and one hesitates to obey part of the command and disregard, as it were, the other part.

We have found no plague this year any where, but small pox surrounds us on all sides. These people do not remain indoors until the pox has disappeared, but as soon as the fever leaves, they go about the same as when well. Of course this is the most contagious time, and they come to our tent door dripping with the small pox scales, and children literally covered with the disease play about our tent. We are exposed and at all times, if I allow myself to think about it, I become very anxious about my children, but we have all been vaccinated and we trust Him to keep us "whose we are and whom we serve."

The Women's Presbyterial meets in Gurdaspur this year the first of April. We are now planning for its entertainment and hope we may have a very helpful meeting.

Yours,

Grace Gordon,

Editorial.

The Better Way.

Who serves his country best?
Not he who for a brief and stormy space
Led forth her armies to the fierce affray;
Short is the time of turmoil and unrest,
Long years of peace succeed it and replace;
There is a better way.

Who serves his country best?
Not he who guides her senate in debate,
And makes the laws which are her prop and stay;
Not he who wears the poet's purple vest.
And sings her songs of love and grief and fate;
There is a better way.

He serves his country best
Who joins the tide that lifts her nobly on;
For such has myriad tongues for every day,
And song but one; and law within the breast
Is stronger than the graven law on stone;
This is the better way.

He serves his country best
Who lives pure life, and doeth righteous deeds,
And walks straight paths, however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;
This is the better way.

—*Susan Coolidge.*

One!!

During the month of March one thousand circular letters with enclosed coin cards were mailed to as many subscribers of the Women's Missionary Magazine, asking each one to secure ONE new subscriber before May 1st, 1908. The committee having this work in charge were not able to determine from the mailing list in every case the persons conveniently situated to do this favor for the Magazine, yet they believe that each one receiving the urgent appeal will respond with interest and very soon the returns will prove our efforts to have been wisely placed. The plan of the Magazine Committee is to make a similar effort shortly.

It has always been the purpose of the Magazine to improve, and extend its circulation, from its first issue. The increasing demand upon its pages for space to represent the growing work of the Women's General Missionary Society encourages the committee, having the responsibility of publishing a magazine every month, to believe that more subscribers could be obtained in every congregation if a greater effort was made.

This is our attempt to procure an increased cirulation of the Magazine, and also to interest more women in the cause it represents. It may be a small matter for you—only a good word for the Magazine and the work it is doing but remember that your effort multiplied a THOUSAND FOLD, as it will be. if each does her duty, in procuring ONE subscriber before May 1, 1908, means magnificent results for the magazine and wider influence and in no other way can such good for the cause of missions be accomplished. Let us have your earnest sympathy and aid in this important movement.

When God calls for a sacrifice He wants the BEST of the flock.

The Quarter-Centennial Convention.

By Mrs. John P. White.

In this issue of the Magazine is presented the program for the Twenty-fifth Annual Convention of the Women's General Missionary Society.

The celebration of twenty-five years of splendid achievements is enough to quicken the interest of all those who love the Church and her work.

While this Convention will be an Ebenezer, where we shall set up our stone of remembrance, yet it is only to be a place and time where we shall gain new strength and knowledge and power to go FORWARD.

In this our Forward movement, we must "advance on our knees." With this

thought in view, an effort has been made to arrange for such services, as will lead every delegate into closer fellowship with the Master.

Six prayer rooms will be set apart for our special use. In these rooms the delegates will meet in six groups, divided alphabetically by Presbyterials, to engage in prayer, just preceeding the formal program morning and evening.

The hope is, that a mighty volume of prayer may ascend from these Quiet Hour services for a blessing on our meeting and for a blessing on the individual life of every woman in our Church that she may be led into a deeper prayer life, that she may be full of power and that she may give her life, her money, her all, to the service of the King.

May we ask that the delegates and the women who remain at home pray for the sisters who are at this time preparing their reports and addresses. They want to give the Convention what it demands —the best they have.

Messages, however carefully prepared, will fail to accomplish their purpose unless there are hearts prepared to receive them. We hope that the delegates amidst the multitude of duties preparatory for the trip and the leaving of the family for a few days will not overlook the spiritual preparation necessary to make them transmitters of missionary knowledge and power to their home societies.

May we all get a new vision of the love of Christ and of the great unfinished task which He bids us do.

Topeka, Kans.

"The immigration problem is a problem only when the immigrants are dealt with in a mass. It resolves itself into a very simple situation when we meet them as individual men and individual women, splendidly equipped with the same natural endowments which we ourselves claim."

Just Now.

Before this message reaches the readers of the Magazine, the treasurers of the Auxiliaries and Presbyterials will have closed their accounts for the year. Yet, the figures given in our last article call for concerted action. What can we do just now?

Last year the Women's Board expended $126,000 in all departments of work. Shall we do less this year? "Natural growth in mission stations could no more be restrained than could an expanding vine in a fertile soil." Shall we, Christian women, fail to meet our responsiblity in supporting and sustaining this "natural growth." We must have more funds to carry on the work this year than in the past year, even though we undertake no new work.

Listen! Last year we began with a balance of $6,000. This year we began with a balance of $1,400. How shall we provide the lack? We shall have to depend on extra sums "toward the last."

We have sixty-three missionaries on our roll for India, Egypt and the Sudan. Ten of these salaries are unpledged. Three of the pledged salaries are never paid in full by societies or individuals. These unpledged salaries must be paid from the Foreign General fund. At present $6,500 of the Foreign General money must be devoted every year to paying salaries. This heavy drain upon the Foreign General fund has so depleted it, that the treasurer is anxious as to how she shall meet the current expenses of Missionaries, hospitals, dispensaries, Girls' boarding schools, etc.

Not less urgent are the demands upon our treasury to meet needs of the expanding work in the Southland, among the Indians, deaf mutes, Home Mission fields and the foreigners in our midst, and those sturdy Scotch ancestored Mountaineers are loudly calling: Come over and help us.

The knowledge of this situation should be impressed upon the mind and heart of

each and every member of every Auxiliary Society.

Will you not think over this condition of our treasury? Is there still anything undone that might have been done in your own congregation? The General Treasurer's books are open for special contributions for this year's work until April 15th.

With your heart's devotions fanned into flame, will you not pray that the great Captain who leads our forces will lead us to victory!

Speak to Him about the money. He alone knows where it is and can move hearts to give it. We can not give our hearts to God and keep our pockets. If he is not Lord of all He is not Lord at all.

Mrs. J. B. Hill, Treas
Mrs. J. A. Alexander.

The purposes of God concerning the salvation of the world are accomplished chiefly through PRAYER and GIVING.

Convention Notice.

Will Presbyterial Secretaries who have not already done so, please send to the Local Executive Committee the names and addresses of their delegates? Thus far only one Society has decided not to send a delegate, and we hope they will reconsider their action and that every Presbyterial will send at least one representative to our Silver Anniversary Convention.

Delegates and members of the Women's General Missionary Society will have all entertainment (except meals served in the Church dining room) provided free. Arrangements have been made whereby visitors to the Convention can be accomodated at boarding houses and hotels at rates rangeing from $1.50 to $2.50 per day.

Those desiring such accomodation will please promptly notify Mrs. Jas. Carothers, 146 Fairmont Ave., Pittsburg. Delegates who find they are unable to attend will please notify Local Executive Committee and send the name and address of their alternate.

All mail for delegates should be sent to the W. G. M. S. Convention, Sixth U. P. Church, North Highland Ave. & Station St., Pittsburg.

Mrs. Wm. Campbell,
5701 Stanton Ave., Pittsburg, Pa.
Local Ex. Com.

Giving in the last analysis rests with the INDIVIDUAL, and the work moves forward or halts, according to the measure of PERSONAL FIDELITY in regard to STEWARDSHIP.

A Great Privilege.

There never was offered so many opportunities to have a share in the great Silver offering as now. Fifty persons giving one dime or one person giving $25.00 the cost of a Life membership in the Women's General Missionary Society, offers an opportunity for every one doing what they can, and having a share in the results. Who of us can estimate what this large ingathering will mean to the future work of missions as operated by the United Presbyterian Church if on the night of May 18th, the time arranged for bringing the Silver-offerings of our women and children to the altar, there has been no one negligent of this great privilege.

The time is growing short to complete this work. Are there not yet 1,000 women that could make some reasonable denial in order to give $25 00 for the special privilege of a Life Membership?

Surely many more societies and individuals can arrange for the yard of dimes. Let no one fail in doing something. The silver dime and the Life membership fees are small substitutes when the laborers are waiting and willing to take our place in the army of missionary volunteers. Money is a commercial commodity necessary only to meet the contingencies of every missionary operation; we might be required to give more impossible things, yet if this is what we are expected to do and will do it promptly and cheerfully and accord-

ing to our ability, our small compensation for one going may bring great joy in this work appointed to us. The fields are burdened with the waiting harvest. Will you not either go or send a reaper ere the opportunity is gone? What is needed now, is what you can do.

"In rendering unto Caesar the things that are Caesar's we should with faithfulness and joy render unto God the things that are God's."

Don'ts in Travel.

By E. J. S., Allegheny, Pa.

As this is the silver anniversary of our Women's General Missionary Society, I'm sure hundreds of women who have never attended a convention will want to be present at this one. Since the meeting, this year, is held in the "far east" many of our sisters will have days and nights of travel ere they are landed in the "Jerusalem of the United Presbyterian Church," smokey Pittsburg.

Having traveled many thousand miles to conventions, and observed with what ease some women travel, compared with others, it was thought a few hints on travel might brighten the way and save nerve force to at least a few of those whom we expect to greet on the evening of May 14th. In an endeavor to compress these hints into the allotted space, they have been given in the form indicated by the title.

DON'T start on your journey without having first studied the map and railroad guide to make yourself familiar with your route of travel and the points of interest on the way.

DON'T load yourself down with satchel, suit case, handbags, shawl-strap, etc., as I have seen some do. The ideal way for a woman to travel is to check her suit case or trunk through to her destination and carry nothing but a small satchel for necessary toilet articles. If necessary to carry a suit case, let it be a light willow one.

DON'T carry a handbag with your tickets and money and leave it at the first place you change cars, (as has been done) but buy a leather bag that you can have fastened securely to your belt, carrying in it your tickets and a small portion of your money. A woman has many places for carrying her surplus funds.

DON'T start from home until every hook and eye, button or tie is in its place in your clothing, from the undervest out. Wear a short skirt and dark waist with neck finished ready to hook, and belt fastened to waist ready to close. Oh, how much time we have seen wasted hunting for these articles!

DON'T go without rubbers and an umbrella no matter how fine the weather may be when starting.

DON'T lunch on the way on apples, crackers and dry bread but eat at least two substantial meals a day. Some may say I cannot afford this but it pays a hundred fold in the enjoyment of the trip and in the rested and refreshed body with which one comes to the work the Lord has called her to do.

DON'T go to bed in the Pulman with most of your clothing on. Remove all but sufficient to cover the body and slip a traveling gown, a black India silk being the best. Wrap carefully inside your skirts all the clothing taken off and you are presentable to travel from the dressing room to your berth without comment.

DON'T lay articles of clothing, hit and miss, in your berth but carry large safety pins with which you can safely and neatly pin wearing apparel to the curtains.

DON'T take possession of the dressing room in the morning and use from one half to three quarters of an hour in dressing when others are waiting. With one's clothing in proper shape, from fifteen to twenty minutes should suffice for any traveling toilette.

DON'T wear new shoes. Wear them a sufficient length of time at home to have them thoroughly broken. One should

not have to think of her feet when traveling.

DON'T because of the expenditure of five or ten cents, carry a heavy suit case through a long depot or out to the street. The physical exhaustion which frequently occurs, as a result is hard to overcome.

IF YOU HAVE NOT GATHERED A YARD OF DIMES IN YOUR SOCIETY, DO IT NOW. Only a short time remains to do this work.

Important.

Will the Presbyterial Temperance Secretaries of the United Presbyterian Church of North America please send reports of all Temperance work done during the past year, by the last of April to Mrs. Henrietta L. Monroe, Xenia, Ohio.

N. Henderson, Ill.,
February 4, 1908.

Dear Magazine:—

Do you want another "Good News" item? Our missionary society increased its Thank-offering from *eleven* dollars last year to *fifty-five* dollars this year.

Mrs. C. C. French.

"As our taxes are an acknowledgement of our allegiance to the governments of this world, so our *tithe* is our expression of loyalty to God's Kingdom here, and our offerings prove our affection and heart's devotion to a beneficient Father.

We may find that we cannot afford to give a tenth of our income, but all Christian experience will witness that we can not afford to disobey God, or alter His plans. One may find that he can not afford to pay his taxes. But these must be paid, if it takes the home."

Some Presbyterial Thank-Offering Secretaries are planning to have societies present their yards of dimes at their spring Presbyterial meetings, with songs and responsive services.

The twenty-fifth annual convention of the Women's General Missionary Society of the United Presbyterian Church will convene Thursday, May 14th, at 7:30 p. m. in the 6th church, Pittsburg, Pa. Mrs. J. P. White of Topeka, Kansas, is the President of this Convention. See the request, elsewhere in Editorial, to delegates and visitors to this meeting.

Remember to pray for this important meeting.

Twenty-Fifth Annual Convention

Of the Women's General Missionary Society, Pittsburgh, Pa., May 14-18, 1908.

Watchword—Forward.

PROGRAM.

THURSDAY EVENING.

Mrs. I. C. Rankin, Presiding.

7:45—Evening Worship. "Go Forward," Mrs. I. C. Rankin, First Vice President, Tulsa, Oklahoma.
Anthem .....Choir
8:00—Address. The New Crusade, Mrs. John P. White, Topeka, Kansas.
Anthem .....Choir
Roll Call. Mrs. J. T. Logue, Secretary, Cleveland, Ohio.
Appointment of Committees.
Announcements.
Adjournment.
Fellowship Hour.

FRIDAY MORNING.

8:40—Quiet Hour.

LEADERS.

1. Mrs. M. H. Copeland
2. Mrs. A. E; Curry
3. Miss Sadie Kirk
4. Mrs. M. M. Patterson
5. Mrs. A. S. Biddle
6. Miss Cora B. Sloan

Mrs. John P. White, Presiding.

9:00—Morning Worship. Who shall receive Power? Miss Grace Long, Taylorsville, Ill.
9:15—Business. Minutes. Report of Committee on Credentials. Roll Call.
9:45—The Story the Figures Tell, Mrs. J. A. Alexander.
9:55—The Year's Record, Mrs. J. D. Sands.
10:10—Treasury Notes, Mrs. J. B. Hill.
10:25—Finances, Mrs. H. C. Campbell.

10:40—Praise.
10:45—A Glance at the Manse, Mrs. George W. McDonald.
11:00—Home for Missionaries' Children, Mrs. J. A. Alexander.
11:10—Report of Field Secretary, Mrs. J. C. Alter.
11:30—Open Hour.
12:00—Adjournment.

FRIDAY AFTERNOON.

1:00—Junior Conference Literature Secretaries' Conference.
Miss Elnora McMunn, Presiding.
1:30—Afternoon Worship. Hindrances to Power, Mrs. A. R. McLennan, Dorchester, Mass.
1:45—The Uttermost Part, Mrs. E. M. Hill.
2:35—Praise.
2:40—Home Missions. Mrs. H. C. Campbell.
3:10—Conference. Led by Miss Anna Milligan, Pittsburg, Pa.

THE UNITED MISSION STUDY COURSE.

1. As a means of increasing intelligence, Mrs. J. P. Cameron, Pittsburg Pa.
2. As a bond of broadening our sympathies, Mrs. A. T. Smith, McKeesport, Pa.
3. As a bond of union between denominations, Mrs. James H. Littell, Wheeling, W. Va.

3:40—Ten Minutes with the Junior Magazine, Mrs. John A Wilson.
3:50—What Answer to these Figures? Mrs. N. Wylie Stevenson.
3:55—Tidings from the Juniors, Mrs. N. Wylie Stevenson.
4:10—The Past, Present and Future of the Thank-Offering, Mrs Mary C. Porter.
4:40—Open Hour.
5:00—Adjournment.
5:00—Conference on Methods.
Women's and Young Women's Societies. Miss Margaret Mitchell, Pittsburg, Pa.
Junior Societies, Miss Cora B. Sloan, Martins Ferry, Ohio.

FRIDAY NIGHT.

7:15—Quiet Hour.

LEADERS.

1. Mrs. Jesse T. Mack
2. Miss Janet C. Brownlee
3. Mrs. W. W. Woodburn
4. Mrs. W. H. Woods
5. Miss Jennie Croes
6. Mrs. J. W. Lawrence

Mrs. John P. White, Presiding.
7:45—Evening Worship. How may we receive Power? Mrs. Charles E. Newcomb, York, Pa.
Anthem ..... Choir
8:00—Address. Conquest; At the Front, Miss Minnehaha Finney, Alexandria, Egypt.
8:20—Address. On Guard. ———
8:40—Address. The Base of Supply, Mrs. John C. Hanley, Canton, Ohio.

SATURDAY MORNING.

8:40—Quiet Hour.

LEADERS.

1. Mrs. R. C. Morton
2. Mrs. N. W. Willis
3. Mrs. W. N. Leeper
4. ———
5. Mrs. W. H. Treisch
6. Miss Roxy Martin

Mrs. I. C. Rankin, Presiding.
9:00—Morning Worship. Prayer. Mrs. J. B. Curry, Allegheny Pa.
9:15—Temperance, Mrs. Henrietta Monroe.
9:25—Address. Incidents, Mrs. F. W. Woodfin, Bristol, Tenn.
9:50—The Recruiting Force, Mrs. N. L. Wallace.
10:05—Conference. Young Women's Missionary Societies.
1. The Factors. What are They?
(a) The Value and Need of Organizations, Miss Loretta Mitchell, New Wilmington, Pa.
(b) The Methods of Organization, Miss Ethel Finney, Alexandria, Egypt.
2. The Forces. How to Use Them.
(a) Knowledge—The Study of the Field, Mrs. J. S. Dague, Bellefontaine, Ohio.
(b) Prayer and Work for Definite Objects, Miss Katherine K. George, Crafton, Pa.
3. The Facts. Fuel Furnished.
(a) Literature. Where and how Obtained, Miss Mary Arthur, Bellevue, Pa.
(b) How to Utilize the Facts. Miss Margaret Moorehead, Xenia, Ohio.
4. The Flame. How Produced.
The necessity of the fire of the Holy Spirit in service, Mrs. John Ferguson, Buffalo, N. Y.
10:35—Praise.
10:40—A Message in Print, Mrs. John A. Crawford.
10:55—The Women's Missionary Magazine. Secretary. Treasurer.
11:10—Junior Rally.
Address.
12:00—Adjournment.

SATURDAY AFTERNOON.

Visits to our Church Institutions and other places of interest.

SABBATH AFTERNOON.

2:15—Memorial Service for Mrs. Mary W. Porter, Miss Susan Young and Miss Adelle McMillan.
Addresses. Miss M R. Martin, Miss Helen Ferrier, Mrs. E. M. Hill.
3:00—Communion Service, conducted by Rev. A R. Robinson, D.D.
Sacramental Address, Rev. R. M. Russell, D.D., LL.D.

SABBATH NIGHT.

7:15—Quiet Hour.

LEADERS.

1. Mrs. Frank A. Collins
2. Mrs. F. E. Findley
3. Cora B. Dickey
4. Mrs. Sadie Leslie
5. Mrs. George McMurray
6. Miss Hannah Patterson

Mrs. E. M. Hill, Presiding.
7:45—Evening Worship. Service. Miss Mary J. Campbell, India.
Anthem ..... Choir
8:00—Messages from the Fields.
Anthem ..... Choir
8:50—Address, Mrs. H. C. Campbell.
Adjournment.

MONDAY MORNING.

8:40—Quiet Hour.

LEADERS.

1. Mrs. H. A. Hunter
2. Mrs. J. P. Finney
3. Mrs. E. H. Thomson
4. Mrs. H. G. McVey
5. Miss Rosa T Wilson
6. Mrs. F. O. Ross

Mrs. John P. White, Presiding.
9:00—Morning Worship. Thanksgiving. Mrs. D. C. Edgar, Coultersville, Ill.

9:15—Report of Woman's Association. Mrs. A. K. Duff.
9:30—A Year's Review of our Industrial Work for Freedmen, Mrs. Samuel Yourd.
9:50—Report of Nominating Committee.
Election of Officers.
Report of Committees.
11:20—Open Hour.
12:00—Adjournment.

MONDAY AFTERNOON.

1:00—Conference of Thank-Offering, Bearers.
Conference of Young Women Workers.

—

Mrs. John P. White, Presiding.

1:30—Unfinished Business.
1:45—Afternoon Worship. Thanksgiving, Mrs. J. C. Kennedy, Allegheny, Pa.
2:00—The Twenty-fifth Anniversary of the Women's General Missionary Society.

Historical Sketches by ex-Presidents.

1883-1837....Mrs. Jennie Logue Campbell.
1888-1892.....Mrs. Mary C. Porter.
1893-1897.....Mrs. W. H. Vincent.
1898-1903.....Mrs. Victor Kyle.
1903.1907.....Mrs. George Moore.

Reminiscences, opened by Miss M. M. Pressley.
Presentation of New Officers.
5:00—Adjournment.
5:00—Conference on Methods.
Women's and Young Women's Societies, Mrs. M. M. Patterson, Wilkinsburg, Pa.
Junior Societies, Miss Grace Long, Assumption, Ill.

MONDAY EVENING.

7:15—Quiet Hour.

Leaders.

1. Miss Elma O. Wilson. 4. Mrs. C. M. Ritchie.
2. Mrs. C. E. Smith. 5. Mrs. J. H. Spencer.
3. Mrs. J. A. Barnes. 6. Miss Lulu Barber.

—

Mrs. Mary Clokey Porter, Presiding.

Anthem.....Choir
7:45—Praise and Prayer.
8:00—Thank-Offering Service, The World's Worship.
Presentation of Offerings. Juniors and Little Light-Bearers.

Congregation.
Presbyterial Delegates.

Anthem.....Choir
Address. "A Forward Look," Miss Anna A Milligan.
Announcement of Offering.
Doxology. Benediction.
Adjournment.

Study for the Month.

MAY—HOME MISSIONS.

1. National obligations for home missions.
2. New developments in home mission work as seen from pictures of home mission kodaks.
3. The mountaineers—who are they?
4. Their claim upon us as a Church, and our new partnership.
5. Foreigners in our land and what work is being done for them by our Church.

WOMEN'S ASSOCIATION OF THE UNITED PRESBYTERIAN CHURCH.

1. A brief history of their work.
(Secure copy of their annual report.)

—

LEAFLETS FOR MAY.

HOME—

A 20th Century Call to the Christian Women of America.....2c
Home of Missions and the World's Evangelization.2c
Who is our Neighbor?.....1c
Foreign Missions at our Doors.....3c
Our Country's Need of the Gospel.....2c

—

The flower shines not for itself at all;
Its joy is the joy it freely diffuses.
Of beauty and balm it is prodigal
And it lives in the light it freely loses.
No choice for the rose but glory or doom,
To exhale or to smother, to wither or bloom;
To deny is to die.

FORM OF BEQUEST.

I do give and bequeath the sum of ——dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in —— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Women's Board, 209 9th St., Pittsburg, Pa.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

The Thank-offering Question Box Opened.

Questions from all parts of the church are pouring in through the mails—indicating a deep interest in the special gifts to the Silver Anniversary Offering.

A few general questions will be herewith answered.

LIFE MEMBERSHIP.

What is the Life Membership fee?

Twenty-five dollars.

Can the time of paying the fee be extended the same as in subscriptions to the Semi Centenial fund?

The charter of the Women's General Missionary Society calls for the entire sum to be paid at one time.

Can a gift paid into the treasury of the Semi Centenial be designated for the Silver Anniversary Thank-Offering?

It can, but care must be taken to designate it—To the Thank-offering of the Women's General Missionary Society.

How can societies get credit in the Presbyterial reports for Life Membership fees and dime offerings?

By sending them through the Presbyterial treasurer.

What advantages have Life Members at the annual conventions?

Same as delegates.

JUNIOR LIFE MEMBERSHIP.

What is the Junior Life Membership fee?

Ten dollars.

Can a child who does not belong to a Junior Society or the Little Light Bearers be made a Life Member?

Certainly.

To whom should all fees be sent?

To Mrs. J. B. Hill, Treasurer, 5630 Bartlett st., Pittsburg, Pa.—through the Presbyterial Treasurer.

"YARDS OF DIMES."

What started the Dime Fund for the Silver Anniversary Offering?

For a full answer read the Story of the First Dime. Order copies free from the Literature Secretary, Mrs. John A. Crawford, Room 907, Publication Building, Ninth St. Pittsburg Pa.

How many dimes does it take to make a yard?

Fifty.

Will yards be acceptable given by persons outside the U. P. denomination?

Yes! The first dime was given by an old lady in the United Brethren Church. The loose dimes which followed were given by eight Presbyterians and three members of the Christian Church. The first donation of $25.00 came from a Presbyterian, and the first $10.00 from a Methodist, both of whom were in the U. P. Church until married.

What is the best way of mounting the dimes?

Take gros-grain ribbon, not less than one inch wide, and over each dime placed there-on, form a net work by crossing the coin with coarse silk twist four times and drawing these together in the center in form of a French knot.

Must the ribbon be just one yard long?

It is better to leave a margin of three or four inches at each end of the dimes.

What colors of ribbon should be used?

Pink is the color for the children. Senior Societies and individual donors can use any colors they prefer. College students, Boy's Leagues, are using their Society colors.

Is it better to mount the dimes, or send them in cash or by check?

Donors are at liberty to do as they prefer. Seeing the yards made up often serves to deepen the interest. One society which has forty-seven yards promised, and expects to get fifty, is planning to have an exhibit of the yards before sending them to the Thank-offering Secretary.

When should the yards of dimes be sent in? As early in April as possible, although they will be accepted as late as May 1st.

CERTIFICATES.

Will certificates be given for Junior Life Memberships the same as for seniors?

Yes.

If a Society—Senior or Junior—contributes one or more yards ot dimes, will it be given a certficate?

Yes

How can these certficates be best preserved?

By framing them, and nanging them up as reminders of God's goodness to women's work.

To whom should names and addresses for certificates be sent?

To Mrs. J. A. Crawford, Room 907 Publication Building, Ninth St., Pittsburg Pa.

How are speciai gifts acknowiedged?

By the treasurer who receives them and through the columns of the Women's and Juniors' Missionary Magazines.

WHAT'S WRONG?

One-half the Presbyterial Thank-Offering Secretaries have not forwarded the congregational blanks to the General Secretary. Remember time is short and time is precious. Everyone should be heard from before the middle of April.

READER—Are you a contributor to any of the special gifts for the Silver Anniversary Offering? If not, will you not be before the convention of May 14-18, 1908? It is earnestly desired that every one of the 75,000 women whose name is on the Church roll, be represented in the Silver Offering, and thus gain a blessing from Him who said: "Give and it shall be given to you."

Contributors to Silver Anniversary Dime Fund, Continued.

Mrs. Jennie M. McCormick, Avalon, Pa	$ 5.00
Mrs. Mattie E. Robb, Oakdale, Pa	5.00
Miss Margaret S. Kelso, McDonald Pa,	5.00
Miss Mary P. Gilchrist, Greenville, Tenn	5.00
Nellie A. Meeds, Verona, Pa. Per Mrs. B. L. Calhoun	5.00
Juniors, 1st Church, Indiana, Pa	18.00
Miss Mattie E. Williams' S. S. Class, Jamestown, O	10.25
Juniors, Central Church, Midway, Pa	5.00
W. M. S., Knoxville, Tenn., Per Mrs R. W. McGranahan	17.00
Muriel Clark Nevin, Hawaiian Islands, Per Mrs. Mary C. Nevin, Los Angeles, Cal	10.00
W. M. S., Robinson Run Congregation, Pa	5.00
Mary E. Mead, Jr., Cranesville, N. Y	5.00
Mrs. Jennie Caryahar, Monmouth, Ill	5.00
W. M. S., Huntsville, O	10.00
J. M. Clokey, Decatur Ill	5.00
Mrs. James W. White, New Concord, O., In memory of her daughter, Mary E White	5.00
W. M. S., Mundale Church, N. Y	5.00
W. M. S., Germantown	5.00
The following are from Tabernacle Church, Youngston ,O	
Mrs. L. M. Dennison	5.00
Miss Margaret Dennison	5.00
Mrs. M. E. Rea	5.00
Mrs. Rebecca Armstrong	5.00
Mrs. Smith Crawford	5.00
Class 5, Sabbath School	5.00
Paul Kennedy	5.00
Nellie B. Alexander	5.00

James Tyrie	5.00
John D. Orr	5.00
Helen Pauline Orr	5.00
Mary Louise McKelney	5.00
Elizabeth and Mary Reid, Juniors, 1st Church, Pittsburg	5.00
Fifty children under ten years in congregation, Stronghurst Ill	5.00
W. M. S., Scotland, Ind	5.00
Mrs. S. J. McKnight, Erie, Pa.	5.00
W. M. S., Coulterville, Ill	5.00
Mrs. M. A. Cook, Washington, Ia	5.00
Misses Anna and Jeanette Morrow, Xenia, O., In memory of their mother	5.00
A Friend, Murdocksville, Pa	1.00
Mrs. Cora E. Thomas, Treas. W. M. S., Oneonta, N.Y.	5.00
W. M. S., Delancy, N. Y	20.00

LIFE MEMBERS OF W. G. M. S., $25.00 EACH.

Mrs. Carrie McNary Jackson, Tarkio, Mo.

Mrs. E. M. Milligan, by the W. M. S., Sewickley, Pa.

Miss L. Elnora McMunn, West Hebron, N. Y.

Mrs. A. M. McCartney, Coreopolis, Pa.

Mrs. Jane A. Mead, Cranesville, N. Y.

Mrs. Mary E. Mead, Cranesville N. Y.

Miss R. Elizabeth Milligan, Pittsburg, Pa.

Miss Anna A Milligan. Pittsburg, Pa.

Mrs. Annie Getty Bonard, Kansas City, Mo.

Mrs. Jennie M. Gilmore, West Alexander, Pa.

Mrs. Linus N. Lafferty, Argyle, N. Y.

Miss Ellen Taggart, Erie, Pa. A gift on her 87th birthday.

JUNIOR LIFE MEMBERS. $10.00 EACH.

Mabel V. Russel, Midwway, Pa.

Martha E. Bamford, Midway, Pa.

Andrew J. Gibson, Midway, Pa.

Elizabeth B. Donaldson, Midway, Pa.

Mamie E. Bamford, Midway Pa.

Mrs. Sara Gordon Bamford, Midway, Pa., for a member.

Junior Leaders Department.

Edited by MRS. JOHN A. WILSON, Editor of Junior Magazine.

280 S. Fairmount Ave., Pittsburgh Pa.

How Can We Improve the Praise Service at Our Junior Meetings.

Not all children have been endowed with musical gifts. But there is scarcely a child living that does not love to sing. Give a company of children a chance and they will fill up their lungs to the utmost capacity, open wide their mouths, and sing with might and main if not with melody. Happy is the Junior Society who has a musical Superintendent. To her no hints on the subject need be given. But alas! the majority of us are not skilled musicians. We think ourselves fortunate if we get an old familiar tune started somewhere near the right pitch and then we trust the children to carry it through at their own sweet will as to time and expression. This being the case we are apt to fall into the temptation of keeping to the few selections we are familiar with, and before we are aware the praise part of our meeting has degenerated into monotonous and meaningless repetition of certain sounds and words. In seeking to avoid this danger, some of us fall into another, that of attempting new music at every meeting. Children are much more afraid of being laughed at than older people, so, until a tune becomes a little familiar they will

either refuse to sing at all or join very half-heartedly and we come away feeling that the song service has been an utter failure.

The first suggestion I would make is that we try to put new meaning into the old half dozen familiar selections, by explaining carefully the meaning of the words. If you ask a few questions, you will be surprised to find the strange meaning a child will often attach to some of the words it has been singing out lustily. A young man told me recently that he had to watch himself yet in the well known chorus "Bow and adore" as he always thought when a child that it was: "Bow at the Door" and he used to wonder what good it would do to bow at the door and why we did not sometimes do it when we were always singing about it.

Having explained the meaning of the words, then get the children to memorize them, so that at any time these half dozen familiars can be used without reference to the book. In after years, when sorrow and perplexity have crept into their lives they will bless you for fixing in their memories beyond all possibility of rubbing out, such songs as "To the hills I lift mine eyes" or "For the Lord my soul is waiting."

Another suggestion is that you try to master for yourself and teach to your Juniors one new selection at each meeting till you have it thoroughly and then give it a rest and take up a new one. Find out the boys and girls in your society who have good voices and make them your choir to lead the others. If one of them can play and you have an instrument, make that one your organist or pianist or cornetist or violinist, even though the playing may not be as good at first as you could secure elsewhere. It is a great thing to employ a Junior at every post possible.

At times have a Praise meeting, in which a great part of the service shall be given over to singing. Prepare carefully for it. Have solos, duets, choruses, all taken from your Psalm selections and all given by the Juniors. You will be surprised at the talent you will discover. One of my sweetest memories is of two half grown boys who looked the very opposite of your typical dreamy cherub-like choristers, singing at a Junior Rally as a duet, one of the Bible song renderings of the 121st Psalm. I am sure, if we only knew it we have just such talent in all our societies.

Subject for May—How shall we train our Juniors to give to Missions?

Hints On Teaching the Lesson.

APRIL 5—CHRIST'S TALK ABOUT THE BIBLE. John 5: 39-47.

THE BIBLE IN THE HAND. Tell of the scarcity of Bibles in olden times, how only the learned and rich could possess a copy. Contrast with conditions today. Show that to own a Bible, even to read it daily, if we are not thinking of what we are reading, is merely to have the Bible in our hands and will not profit us.

THE BIBLE IN THE HEAD. The scribes and Pharisees knew the Bible so well that if all the copies had been burned they could have repeated the whole book from memory. But they did not allow their head knowledge to influence their lives but went on being cruel and deceitful and selfish,—that was having the Bible in the head,—do you know any who are content with that yet?

THE BIBLE IN THE HEART. David says "Thy Word have I hid in my heart that I offend not Thee." Jesus says, "Search the Scriptures." Let us not be content till we have the Bible in our hearts and make it the rule of our lives. Tell of Timothy's love for the Scriptures to show that the Bible is a child's book.

APRIL 12—LESSONS FROM THE BEATITUDES. Matt. 5: 1-12.

Remind the Juniors that when this sermon on the Mount was preached the only Bible Christ's hearers had was the Old Testament. The rules governing

life were very stern,—such as "an eye for an eye and a tooth for a tooth." Jesus had come to teach them a new law, the law of love and to show them that if they would but obey this law it would do away with the necessity for all these other laws.

A good plan to impress the Beatitudes would be to take up Bible characters exemplifying each beatitude. For instance "Poor in spirit, exemplified by Paul who spoke of himself as less than the least of all saints, chief of sinners etc. "Mourners exemplified in the character of the woman who washed the feet of Jesus with her tears as she mourned over her sins, and so on.

APRIL 19—WHAT CHRISTIANS SHOULD BE LIKE. Matt. 5: 13-16.

Make this a very practical lesson. After bringing out the various uses of good salt and the worse than uselessness of bad salt, get the Juniors to suggest ways in which they could influence their companions for good. The illustration of the light can be made still more practical. They can be made to understand so easily how their lives may shine as lights attracting to Jesus and how if they cheat or swear or quarrel or do any thing unworthy it is like putting a cover over the light and may lead to turning away of some seeker. In Miss Hogg's story "A Baby's Necklace" which you will find in "Little Brothers of Mine," you will find a capital illustration of this lesson.

APRIL 26—MEXICAN CHILDREN (Missions) For notes on this lesson see April Junior Magazine. Leaflets on the subject can be secured from Mrs. J. A. Crawford for five cents.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

MOTTO;

STUDY TO SHOW THYSELF APPROVED UNTO GOD.

2 Timothy 2: 15.

"NOT ONE DOLLAR, NOT ONE HOUR IS MY OWN
TO SPEND UPON MYSELF ALONE."

Secretary, Mrs. N. L. Wallace, Glenosborne, Pa.

OUR SPECIAL WORK.

The Support of

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrance, Whittier. Cal.

Miss Christianita Totten, Henderson, North Carolina.

Whatsoever ye do, do all to the glory of God. I Cor. 10: 31.

What is to be done by the Church needs to be begun by young people. —Luther.

Every cross is turned into a crown, every burden becomes a blessing, every sacrifice becomes sacred and sublime the moment that our Lord and Redeemer writes on it "For my sake."—Cuyler.

It is a pleasure to be able to report the following new societies: Kings' Daughters, Second Church, New Wilmington, Pa.; Busy Bees, Ingleside, Cal.; College Corner, Ohio and Morning Sun, Ohio.

Tested Program for May Meeting.

By Young Women's Mission Circle of the First United Presbyterian Church, Allegheny Pa.

Devotions—A Life of Separation from the World. II Cor. 6: 14-18.

Mission Study—A Pilgrimage among the Mountaineers.

(a) Where Found—A Map Exercise.
(b) A Mountain Ride.
(c) In a Log Cabin.
(d) Revolutionary Ancestry.
(e) A Visit to a Mountain School.
(f) Their need—Our Duty.

Roll Call—Mission Facts on the Study.

Suggestions: Papers on the topics given should be brief and to the point.

Literature bearing on the Mountaineers can be procured at Room 907, Publication Building, Ninth St., Pittsburg Pa. or from Rev. J. H. McCullagh, Henderson, Ky., President W. G. Frost Ph. D., Berea, Ky., Dr. Henry S. Crockett, Wilmore, Ky.

Interesting Testimonies as to the Benefit Received from the Study of Missions.

"It has made me a better Bible student."

"It has led me to the realization of the value of a soul."

"A greater yearning for souls at home as well as a deeper interest in those abroad."

"Several who never gave to missions are now regular subscribers."

"Four of the forty members of our class, will give their lives to service on the foreign field." *Missionary Review.*

These with a number more of telling results might be given, by way of urging the importance of following up the good work in a continued and earnest endeavor to carry forward a greater campaign the coming year.

As the year closes let us rejoice in any advance that has been made among the young women. The year's course, together with the Missionary Book Reading Contest, the outlined programs in the Women's Magazine and the notes from our special missionaries should be a stimulus to greater devotion and we should see the need of increased intelligence, combined effort and careful study in the local societies. Let this be carefully, and prayerfully planned for, lest we lose step and fall behind in the marshalling hosts of young people in the army of the Forward movement corps of workers.

Some Things that Insure the Success of the Local Circle and Secure Development of the Members.

First. The officers should constitute themselves a prayer group.

Second. The outlining of a program for the year, thus dividing the burden, making each member responsible for the success of each meeting.

Third. Securing maps and charts that the work of the Church may become real to all. Even the secular magazines have good maps (viz., World's Work for January and February, '08.)

Fourth. Organize a Mission Study Class or take up a regular course of missionary reading.

If you will adhere to these few points, you will deepen the interest and that means that it must find outward expression in an enthusiasm that will be contagious as it always is. I think it was Edison who, when asked the secret of success, replied "Persistency, more persistency and still more persistency.

Yours In His Service,
Mrs. N. L. Wallace.

A Message from the Land of Sunshine.

We are glad to give our readers this letter from our representative in the Home Field."—Ed.

Whittier, Cal.,
February 25, '08.

Dear Friends—

A request is at hand asking for a letter from the land of sunshine and roses—olive trees and orange blossoms. And while the Eastern and middle states are wrapped in winter's icy grasp, we are enjoying the delightful climate of

Southern California. This glorious climate has well afforded me a splendid opportunity for building up our work in this field. Although only a worker here a little more than five months, I feel that the work is under good head-way. Through the earnest efforts of Dr. McKitrick and other good workers in the field, with the aid of the Board of Church Extension, to which we are very grateful, we have secured a neat little church home, and are pleasantly equipped for our work, making our hearts feel glad with the thought, that the United Presbyterian Church in Whittier is now on a firm basis, ready to begin actual work for our Master, for we have been

"Building, building every day
Building for Eternity and God."

Although at times my work has seemed fruitless, difficult and trying, yet I realize God's nearness and many times have listened to His voice saying to me, "This is the way—walk ye in it" and in trying to do so I have not only been blessed my self, but trust I have been an instrument in His hand in bringing a blessing to others. When our Sabbath School was organized in October we had several grown people, but only one little girl, Mary Ausley—but now we have a number of boys and girls. Our Sabbath School enrollment is fifty-one and we have a nice Junior Society numbering fifteen. We are much interested in two boys who walk three miles to our Sabbath School and the last two Sabbaths have brought their mothers with them. Is not God helping us? Yes, He is always true to do His part. God grant that we be faithful to do our part.

Yours in His service,
Anna H. Torrance.

*Young Women and Missions.**

By Miss Sophie Lorenson.

Young women there is work for the Master to be done. What are you doing? The missionary cause opens to the young women of our church one of the greatest fields of philanthropic and Christian activity. No person can be a true follower of Christ unless he is filled with the missionary spirit. God has promised "the heathen for our inheritance and the uttermost parts of the earth for our possessions." But in order to have these we must work for them, and one of Christ's commands is "Go ye therefore and make disciples of all the nations." The young women of our country today, have greater privileges and advantages than have been given to the women of any age, anywhere. But with these come greater responsibilities. Can we sit with our hands folded and expect to reap a reward?

If we are to help we must have knowledge for "In knowledge is power," and our motto for this year brings that fact before us. "Study the Bible, to know God's word to you, study the missions to know God's work for you."

The church is challenging the young women to take their place in the advance guard and carry the gospel to all nations, because they are prepared for the work. They have the privilege of an education; the opportunity of training along special lines; freedom of thought; the liberty of choosing their life work and being filled with love for the Master cannot help working to further Christ's kingdom on earth.

Only young women are sent to the fields because they more readily learn strange languages, and adapt themselves more easily to circumstances. All cannot go to the front, but the great mass of young women who remain at home have the same privileges as those who go, consequently, as much will be required of them, then, what is more natural than that they should support their sisters who are representing them with their prayers and money? Some one has said of young women "You can do it if you will," and a heavenly voice answers, "You must do it if you can."

Then, let us heed that voice and go forth in his service.

*Extract from paper read by Miss Lorenson before Boston Presbyterial.

The Book Shelf.

THE CHALLENGE OF THE CITY, by Josiah Strong, D. D. (Foward Mission Study Course.)

This volume, issued under the direction of the Young People's Missionary Movement, endeavors to point out certain social problems as discovered in congested cities, and to offer some solution. In his preface, Dr. Strong says: "The social problem is the problem of man's relations to his fellows; which relations have been wonderfully multiplied and complicated by the industrial revolution. In the city, which is the most characteristic product of the new civilization, these relationships are more intimate than elsewhere; and it is there that the evil effects of mal-adjustment are most pronounced.

The problem of the city, therefore, more urgently demands solution than any other peculiar to our own times. Indeed, nearly all of these problems meet in the city, so that the solution of the city problem is really the solution of the social problem * * * It is maintained that the social teachings of Jesus Christ afford the only solution; and practical methods are described by which those teachings have been successfully applied."

"The Place of the City in Modern Civilization" is the topic of the first chapter; and here are indicated the physical-materialistic character of the new civilization and the disproportionate and still-increasing growth of the city in the latter days, a growth not yet at its maximum and allowing to the great centers undue influence over money affairs and public opinion.

The second chapter deals with the "Menace of the Modern City"—a menace to itself and to the state and nation.

"The New Patriotism" is then discussed, and is described as Civic and Christian. Next are taken up the "Factors of the Problem:" and these, it is claimed, are, first, the environment; second, the People themselves. In the sixth chapter, an effort at solution is initiated by consideration of "The Message of Jesus to the New Civilization." We are told that the teachings of Christ contain three great social laws—those of service, of sacrifice, and of love. Dr. Strong believes that "Love is the fundamental law of normal social life. As long, then, as that law is disregarded, there must needs be social disease and soreness and distress. All attempts to regenerate society while it remains selfish must necessarily fail. Legislation, a different system of taxation, the reorganization of society, a new political party, the reformation of the old parties —all these are urged as remedies.

But these, at best, are only palliative, not remedial. It is well, by every means, to make it easy to do right and hard to do wrong; but the only radical remedy for our social ills is a new social spirit, the spirit of brotherhood, the spirit of love, vital enough to enter into, and to control, all relationships. This is Christ's remedy"

Whether or not readers may concur with Dr. Strong in all his conclusions, great respect is due his opinions, his wide information, and his earnestness. One shudders in contemplation of the woe and villiany with which crowded towns are reeking; and Christians should never be at rest until this misery and vice are checked. Great wisdom will be needed in the working out of such problems.

The book is completed with a chapter on "An Aggressive Campaign," urging once more the great need, then calling on the church to realize its responsibility toward the unchristianized masses in the cities.

The book has excellent question-schemes at the end of each chapter, and possesses appendixes and an excellent index.

We are made anxious and sad by the reading of such a work; but we ought to understand the conditions of which it treats.

M. H. W.

Treasurer's Report for the month of February, 1908.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Extension and Parsonage	Minister'l Relief	Paymt on Parsonage Loans	Home for Missionary Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Contingent Fund	Women's Asso. Work. Orph'n Home	Women's Asso. Work. Home for Aged People	Women's Asso. Work. Columbia Hospital	Magazine Fund	Legacies	TOTAL.
Allegheny	40 00	168 00	a158 00	41 00			55 00													457 00
Butler	68 00	150 00	41 00	24 00	28 00	2) 0	27 00	10 00												358 00
Chartiers	40 00	98 00	10 00		30 00	5 00														183 00
Chicago	25 60		20 00		17 00	3 00	6 00	2 00									14 00			87 00
Conemaugh		84 00									+20 00									104 00
Delaware	21 00																			21 00
Frankfort	10 00																			10 00
Iowa Northwestern	10 00																			10 00
LeClaire		35 00	20 00																	55 00
Mansfield			5 00																	5 00
Mercer	45 00	550 00	25 00		23 00	16 00	10 00	10 00							15 00					694 00
Monongahela	33 00	160 00	b123 00		40 00	13 00	60 00	20 00								11 00				460 00
Muskingum	54 00	39 00	42 00	5 00	44 00										10 00					194 00
Oklahoma	5 00																			5 00
Philadelphia	96 00	69 00			18 00	35 00									10 00					228 00
Steubenville		55 00	25 00														5 00			85 00
Westmoreland	41 60	168 00	30 00	5 00	20 00		10 00	4 00		8 00					8 00	8 00	2 00			280 00
Wheeling	20 00				35 00		10 00	7 00												72 00
Xenia	60 00	402 00	15 00	10 00	20 00	10 00	25 00	20 00												562 00
R. Elizabeth Milligan	5 00																			5 00
Interest	240 00											30 00						98 65		368 65
Rent										40 00										40 00
N. B. Cotton, Supt.					308 70															308 70
Mr. and Mrs. G. M. Paden		50 00																		50 00
Mary A. Watson decd.																			500 00	500 00
Margaret A. Bell		200 00																		200 00
Y. P. C. U., Midway Pa.						10 00														10 00
Items of cents														1 24						1 24
Henderson, N. C.					85 00															85 00
Prairie W. M. S.	9 00																			9 00
2nd Topeka									47 00											47 00
Garfield Building, Chicago									71 24											71 24
1st Kansas City, Kan.									110 00											110 00
Lincoln, Neb.									88 88											88 88
Canon City, Col									52 75											52 75
Schenectady, N. Y.									50 00											50 00
Hutchinson, Kan.									47 18											47 18
Arkansas City									41 50											41 50
Dexter, Iowa									2 64											2 64
5th Chicago									88 80											88 80
12th Pittsburgh									86 00											86 00
2nd Tacoma									38 85											38 85
Latrobe, Pa.									138 75											138 75
Saltneville, O.									166 50											166 50

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Miss Susie A. Young,

Late Missionary in India.

AND EVERY ONE THAT HATH FORSAKEN HOUSES, OR BRETHREN, OR SISTERS, OR FATHER, OR MOTHER, OR WIFE, OR CHILDREN, OR LANDS, FOR MY NAME'S SAKE AND THE GOSPEL'S, SHALL RECEIVE A HUNDRED FOLD, AND SHALL INHERIT ETERNAL LIFE.